BHARAVI'S

KIRATARJUNIYAM

Canto XI

With the commentary of Mallinatha

EDITED BY

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Bhishagjotishacharyya,

WITH

Analysis, Translations, Anglo Sanskrit Notes, Test Questions, metre-notes &c. &c.

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PREFACE TO THE FIRST EDITION

In july last my father tol me to write out this book on the model of our Kirat, I, and indeed gave me some valuable suggestions of notes on the matter. But owing to his illness and subsequent death its publication has been delayed. Now I think it my first duty to finish this book and thereby discharge the trust set on me by the illustrious dead. My melancholy satifaction of completing this book will be rewarded if the readers are benefited by it.

It is unnecessary to say about the poet Bharavi after what has been accounted of him in our introduction to canto I., XIII etc. Bharavi's grand majestic style combined with healthy ideas has rendered this canto a masterpiece; several of the slokas here on the transitoriness of the world couched in the वैदर्भी and पाञ्चाली model have won great fame for our poet [See Sls. 12, 13, 20, 31 &c]. Mallinatha has rightly said of Bharavi—"नारिकेलफलसम्मितं वचो भारवेः" ।

The author will be much obliged if any of his esteemed readers will kindly point out errors and deficiencies to him to be rectified in the next edition.

CALCUTTA,
May, 1926

KUMUDRANJAN RAY.

INTRODUCTION

We have shown in canto I that poet Bharavi flourished in some 497 A, D. Internal evidence, prove this, also it shows the poet was a man of somewhere in south west coast of India, and was a saiva to the very core of his heart (See Canto 1).

In canto I, we have seen that while leading their lives *incognito* in the Dwaitavana, Yudhisthira sent a forester spy to knew all about Duroydhan's new government and the attitude of the subjects under him The spy returned and stated what he saw under the benign rule of the new ruler Duryodhana. Thus deliveriug the required message the forester (spy) retired and then Draupadi in an appealing speech exhorted Yudhisthira to take back their lost Kingdom without observing the contract (of "न समयपरिरक्षणं क्षमं ते' &c. Canto I. St. 45) Bhima charmed with Draupadi's speech also appealed to his elder brother not to bide time. Yudhisthira however, pacified him with solacing words— (canto II). At this juncture, Vyasa came and advised Yudhisthira to send Arjuna to Indrakila mountain Region to seek Indra's power by penance, for without divine grace victory over the Kurus was not possible Accordingly Arjuna inspired with Vyasa's imitation in Yoga, retired to the said mountain (canto III) and by his severe penance—penance that withstood all external temptations—easily pacified Indra.—(canto iv—x). Indra highly pleased with his son's (Arjuna's) penance appeared before him in the guise of an old sage (see canto XI, sl. 2).

Here begins the story of canto XI.

Analysis of Canto XI

Indra's speech (*sls. 2—36*)

Indra appearing before Arjuna as an old ascetic said that —renunciation and salvation (मुक्ति) are best of all, experiences of sensar are transitory and painful often — these are to be avoided and penance should be continued in this salubrious Himalayan site with full control over the senses that are doors of miseries, further desires for worldly prosperity are bars toward attainment of knowledge (तत्त्व-ज्ञान), his sword however showed that Arjuna's तपश्चर्या was not for Salvation but for some object of gaining victory; he should however give up all desires that are our enemies and be engrossed in मुक्तिपथ। Indeed तपस्या for killing others is always to be condemned. So also Arjuna is to give up use of weapon and be engaged in asceticism.

Arjuna's reply (*Sls. 37—80*)

He says that Indra's speech is admirable and wholesome no doubt, but it is inconsistent in his case. He was Dhananjaya, the son of पृथा and has come for penance here at Vyasa's advice to ameliorate their present state to which they are driven by playing at Dice of their eldest brother, and to wipe off the insults meted on them and their wife by Duryodhana's party, who turned to be their enemies. Without taking revenge on enemies (he said) he can't stick to salvation;—they are great, who repay insults and can spiritedly dominate over his race His brother also depend on him for victory. Thus with power gained by asceticism he will fight out enemies or die here; indeed Arjuna will seek after thesupreme soul (i e., मुक्ति) after killing enemies and not before, thus his aim is for revival of राजलक्ष्मी, so he takes te penance in such a military dress.

Sl. 81—82

Indra then discloses his true nature to Arjuna and clasps him quite delighted, and then advises him to please Siva by penance ; Indra then disappears.

[N. B.—Here Indra made such वैराग्यजनक speech to Arjuna, to test and know his internal spirit, but knowing Arjuna's determination to kill the enemies and being satisfied with his strength of mind and dutifulness, hints at his victory by advising him to win Siva's favour in such a way here through तपस्या] ।

KIRATARJUNIYAM

किरातार्जुनीयम् ।

एकादशः सर्गः

-. *Indra approaches Arjuna's hermitage*

अथामर्षान्निसर्गाच्च जितेन्द्रियतया तया ।
आजगामाश्रमं जिष्णोः प्रतीतः पाकशासनः ॥ १ ॥

Prakasika.—अथ पाकशासनः जिष्णोः आश्रमम् आजगाम [Indra to Arjuna's hermitage]. Did he come to fight Arjuna?—प्रतीतः आजगाम [No ; he came pleased with Arjuna]. tb a pleasure ?—तया जितेन्द्रियतया प्रतीतः [I damsels to divert Arjuna's mind fro easily withstood this temptation , her with his selfrestraint]. Perhaps Ar sel' for the time being to win over I तया जितेन्द्रियतया [No ; this self retrai Arjuna (निसर्गात्) ; again it took a deep his sole aim was to wreak vengeance Kurus (अमर्षात्)] 1,

Prose.—अथ पाकशासनः (इन्द्रः), तया अमर्ष प्रतीतः (हृष्टः) सन् जिष्णोः आश्रमम् आजगाम । १ ।

Eng.—Then the chastiser of the demon Paka (i.e. Indra) came to Arjuna's hermitage, pleased as he was with this selfrestraint of his, due to his anger for enemies, and due to his nature. 1.

Beng—অনন্তর পাকরাক্ষসের শাসিতা ইন্দ্র, শত্রুর প্রতি ... হেতু এবং স্বভাবহেতু অর্জ্জুনের সেই জিতেন্দ্রিয়তায় হৃষ্ট হইয়া, আশ্রমে আসিলেন।

Expl.—See Prak

Malli.—अथेति—'अथ' अप्सरसां प्रतिप्रयाणानन्तरं 1 'पाकशासन' पाक' नाम कश्चित् राक्षस तस्य शासनः इन्द्रः [नन्द्यादित्वात् ल्यु प्रत्यय 2] 'तया' अप्सरः सुखात् अन्यया 'अमर्षात्' द्विषद्द्वेषात् 'निसर्गात् च' 'जितेन्द्रियतया' या जितेन्द्रियता तया आगन्तुकानागन्तुकोभयविधहेतुकया 3 'प्रतीत' हृष्टः सन् ["ख्याते हृष्टे प्रतीत" इत्यमरः 4] 'जिष्णो' अर्जुनस्य ["जिष्णु शक्रे धनञ्जये" इत्यमरः 5] 'आश्रमम् आजगाम'। अत्र अमर्षनिसर्गयो जितेन्द्रियताहेतुत्व रुचिकरम् अपि—इति काव्यलिङ्ग' 6 ॥ २॥

Notes on Mallinatha.

after the departure of the अप्सरस्। 2. The affix after शास owing to its inclusion in the नन्द्यादि class both kinds of causes, internal and external ays प्रतीत means renowned and pleased. 5 According to Amara, जिष्णु means Indra and Arjuna. 6. The figure is clearly suggested, for here anger and nature as the cause of self-restraint appear beautiful.

CHARCHA

अमर्षात्—मृष + घञ भावे = मर्ष toleration. न मर्ष अमर्षः i.e. anger, अमर्षात्। तस्मात्। हेतौ पञ्चमी। Arjuna's wrath was for destruction of his enemies. Again for this he is to win

;race by self-restraint &c Thus the poet says—his
- वता was due to his ' मर्ष (intolerance) for enemies.

निसर्गात्—निसृज्यते इति नि+सृज+घञ भावे=निसर्ग nature.
, हेतौ ५मी। Arjuna was also self-restrined by his
nature (निसर्ग)।

जितेन्द्रियतया—इन्द्रस्य इद लि गम् इति इन्द्र+घ=इन्द्रिय senses,
न्द्रियम् अनेन, बहु। जितेन्द्रियस्य भाव इति जितेन्द्रिय+तल्=जितेन्द्रियता
ate of a self restrained. ३या। करणे ३या।

आजगाम—आ+गम+लिट णल (अ)। Nom. पाकशासन'। [गच्छति
अ , अगमत्, गमिष्यति]।

जिष्णो —जयतीति जि+ग्स्नु=जिष्णु। Here जिष्णु is a name of
अ ɪor he is to gain जय। तस्य। शेषे ६ष्ठी related to आश्रमम्।

आश्रमम्—आश्रम्यन्ति अस्मिन् इति आ+श्रम+घञ अधिकरणे आश्रम
h 5age, तम्, obj. of आजगाम।

प्रतीत.—प्रति+इ+क्त कर्त्तरि=प्रतीत. delighted, pred, to
र न। In sense of प्रतीति cf. "अनुकर्मा प्रतीतश्च प्रदाताथा-
श ना।"

पाक &c—शासयतीति शास+णिच+ल्यु कर्त्तरि (नन्द्यादि)=शासन'
ch ser. पाक the name of a demon, brother of Vritra. पाकस्य
श.स। कर्मषष्ठी समास.। पाकशासन is a name of इन्द्र। Cf, "पाक
ज्ञा १ ..., तव नाम विमुर्न्मे शासनत्वाच्छरेद्ंढे पाकशासनतां शक्र:
र न मत्पतिर्बिभु ॥" Malli's derivation is perhaps with णिच as
adop'ed by Bhanuji He says 'शासयति। शासुअनुशिष्टौ। णिजन्तात्
नन्द्य।न् ल्यु"। But शासि does not appear in the नन्द्यादि list.
Nor strictly speaking that is an open list (आकृतिगण), though
some commentators wish so Hence it is better to say

शास्तीति शस+तृच् कर्त्तरि बाहुलकात्—शासन, restrainer. Rest as above. Or—शास+ल्युट भावे=शासनम् restraining. पाकस्य शासनम् restraining of Paka इतत्—। तदस्य अस्ति कर्त्तव्यत्वेन इतिपाकशासन+अच् मत्वर्थे=पाकशासन ।

9. Voice—पाकशासनेन ......प्रतीतेन .. ..आश्रम आजग्मे।

2. Arjuna saw Indra,

मुनिरूपोऽनुरूपेण सूनुना ददृशे पुरः।
द्राघीयसा वयोऽतीतः परिक्लान्तः किलाध्वना ॥ २ ॥

Prak—(स) अनुरूपेण सुनुना पुर ददृशे [Arjuna as a qualified son, had the privilege of seeing Indra before him] Did not Arjuna recognise him at his very sight ?—वयोतीत' मुनिरूप (स') [No ; Indra came to him in the guise of an old sage] Is that all ?—द्राघीयसा अध्वनापरिकलान्त . किल [He seemed as if fatigued by a long journey] 2,

Prose—वयोतीत ('वय ' यौवनादि 'अतीत ' तीर्ण i. e. वृद्ध.) द्राघीयसा अध्वना परिक्लान्तः किल मुनिरूप (स इन्द्र) अनुरूपेण सूनुना पुर' ददृशे । २

Eng.—He, in the guise of a sage, old and as if exhausted by a long way i. e journey, was seen before him by his deserving son, 2

Beng—পরিণতবয়া (অর্থাৎ বৃদ্ধ), দীর্ঘ পথ ভ্রমণে যেন পরিশ্রান্ত এবং মুনিবেষধারী সেই ইন্দ্র তদীয় যোগ্য পুত্র কর্তৃক সম্মুখে দৃষ্ট হইলেন । ২ ।

Expl —See Prak.

Malli.—किम् इन्द्रः निजरूपेणैव आगत ? न, इत्याह 1। मुनिरूप इति। मुनेः रूपम् इव रूपं यस्य सः 'मुनिरूप.' मुनिवेशधारी इत्यर्थ. स इन्द्रः 'अनुरूपेण'

दर्शनमर्हतीत्यर्थः 2 सुनुना पुत्रेण अर्जुनेन 'पुरः' अग्रे 'ददृशे' दृष्ट । भूतः ?—'वयोऽतीतः' वयः यौवनादिकम् अतीत, इह ["द्वितीया श्रित—" इत्यनेन द्वितीयासमास 3] 'द्राघीयसा' अतिदीर्घेण ["प्रियस्थिर" इत्यादिना दीर्घशब्दस्य द्राघादेश 4] 'अध्वना' अध्वगमनेन इत्यर्थ 'परिक्लान्तः' परिश्रान्त 'किल' इति अलीके ["किल सम्भाव्यवार्त्तयो । हेत्वरुच्योरलीके च" इति हेमचन्द्र 5] वृद्ध इव दूराध्वश्रान्त इव स्थितः इत्यर्थः 6 । ['इव' इति पाठे स्पष्टार्थः 7] ॥ २ ॥

Notes on Malli.

, Did Indra come in his own form? The poet says '. 2. The sense is, one to whom appearance was deserv , 3. स्या तत्पुरुष in वयोऽतीत comes by "द्वितीया श्रितातीत—" ...archa). 4. द्राघ is ordered in place of दीर्घ by the rule "प्रियस्थिर—" (char). 5 According to Hemchandra किल means probability, news, cause, disapproval and falsehood. 6. The sense is, he was like an old one fatigued by a long journey. 7. The meaning would have been obvious had the reading been 'इव' (in place of किल) here ।

CHARCHA

. मुनिरूपः—रूपम् dress. मुने रूपम्, ६ तत । मुनिरूपमिव रूपमस्य स —। Qual. सः (पाकशासन.)। Here in the compound मुनिरूप the उत्तरपद '—रूप' disappears by the varttika "सप्तम्युपमान-पूर्वपदस्योत्तरपदलोपश्च वक्तव्य"—A compound with a word in the सप्तमी or denoting उपमान leading in it, may enter into a बहुव्रीहि, but then the उत्तरपद disappears Qual सः understood. Malli's मुने रूपमिव रूपं यस्य is enumerative or explanatory and not the real वाक्य of a समास only. For भाष्य has—उष्ट्रमुखमिव मुखमस्य ।

2. अनुरूपेण—रूपमनुगत' इति अनुरूप equal, प्रादितत्। तेन। Qual. सूनुना। In this sense of अनुरूप, cf. "तस्यामात्मानुरूपायामात्मजन्म' सुत-सुक."—Raghu Arjuna was a worthy son of Indra. hence appearance before him was fit

3. ददृशे—दृश+लिट ए कर्मणि। Was seen, Nom सूनु। Agrees with उक्तकर्म—'स' understood. [पश्यति, अपश्यत दृष्ट'ति, अद्राक्षीत्]।

4. पुर—पूर्व'स्मिन् देशे इति पूर्व+ङि (७मी)+असि स्वार्थे=पुर' front. अव्यय, Qual ददृशे। The rule for असि and पुरादेश here is "पूर्वाधरावराणामसि पुर्—अवश्चैषाम्।"

5 द्राघीयसा—अतिशयेन दीर्घमिति दीर्घ+ईयसन=द्राघीयस longer तेन। Qual. अध्वना। द्राघि is ordered in place of दीर्घ when इष, ईयसुन, follow The rule is 'प्रियस्थिरस्फिरोरु बहुलगुरुवृद्धतृप्रदीर्घवृन्दारकाणां प्र स्थ स्फवर्ब हि गर वर्षि' त्रपद्राघिवृन्दा'"।

6. वयोऽतीत—अति+इ+क्त कर्त्तरि=अतीत past वय is youth etc. वय अतीत इति वयोतीत one past youth &c, रतत् by the rule "द्वितीयाश्रितातीतगतात्यस्तप्राप्तापन्नै —A द्वितीयान्त word may enter into तत्पुरुष compound with श्रित अतीत &c Qual. स।

7. परिक्लान्त—परि+क्लम+क्त कर्त्तरि=परिक्लान्त. fatigued. परि implies intensity, परि=परित। Qual सः।

8. किल—An अव्यय meaning here unreality (अलीक)। See Malli. He was not really fatigued but looked so only.

9 अध्वना—अध्वन् way Hence secondarily it here means 'walking a way' i. e. journey. See Malli "अध्वना अध्वगमनेन"। तेन। करणे तया।

10. Voice.—अनुरूपः सुनुः ··वयोतीत ··परिक्लान्तं मुनिरूपं त' ददर्श।

3 Indra disgused as a matted sage

जटानां कीर्णया केशैः संहत्या परितः सितैः ।
पृक्तयेन्दुकरैरह्नः पर्य्यन्त इव सन्ध्यया ॥ ३ ॥

Prak. –What of muni ?— जटानां संहत्या (उपलक्षित) सः [Muni ...d lots of matted hair]. What kind of hair he had ? परितः ... केशैः कीर्णया जटानां संहत्या (उपलक्षित) [His series of matted ...cks were of white hairs, for he was old]. Any parallel ? इन्दुकरैः. पृक्तया सन्ध्यया (लक्षित) अह्नः पर्य्यन्त इव सः. [Yes, imagine ... dusk marked by white beams of the moon The sage ...oked just like this]. 3

Prose—परितः सितैः (शुभ्रैः) केशैः कीर्णया जटानां संहत्या (उपलक्षितः) सः. इन्दुकरैः पृक्तया (युक्तया) सन्ध्यया (उपलक्षितः) अह्नः पर्य्यन्त इव (स्थित) ददृशे ।

Eng.—He, marked by series of matted locks covered all over with white hairs, was seen like the end of day (i. e. dusk) characterised by evening united with moon's rays 3.

Beng—সর্ব্বদিকে শুভ্রকেশে ব্যাপ্ত জটা সমূহ দ্বারা উপলক্ষিত সেই (মুনিরূপ) ইন্দ্র, ইন্দুকিরণযুক্ত সন্ধ্যাকর্ত্তৃক উপলক্ষিত দিনান্তের ন্যায় দৃষ্ট হইয়াছিলেন । ৩ ।

Expl.—See Park.

Malli.—अथ चतुर्भिः इन्द्रं विशिनष्टि, जटानामिति' 1 '—परितः सितैः केशैः कीर्णया व्याप्तया 'जटानां संहत्या' समूहेन उपलक्षितः अतएव 'इन्दुकरैः' इन्दुकिरणैः 'पृक्तया' युक्तया 'सन्ध्यया' उपलक्षितः 'अह्नः पर्य्यन्तः' दिनान्त इव स्थितः । तस्य अपि परिणतवयस्त्वात् इन्द्रोपमानत्वं, जटानां संहत्या इत्यारुणत्वात सन्ध्यासाम्यम् 2 । ३ ।

Notes on Malli

1, Now he describes Indra by the four slokas beginn-

ing with जटानाम् &c. 2. His comparison with an old one is from his maturity ; similarity with evening is inferred from जटानां संहत्या &c.

CHARCHA

1 जटानाम्—जटा matted locks. तासाम्। शेषे षष्ठी, rela to संहत्या।

2. कीर्णया—कॄ+क्त कर्मणि=कीर्ण scattered, covered, स्त्रियाम् टाप ; तया। Qual. संहत्या।

3. क्रिये—अनुक्ते कर्त्तरि ३या। The verb is in कीर्णया।

4. संहत्या—सम्+हन+क्तिन् भावे=संहति collection (समूह)। ३या। उपलक्षणे ३या by the rule "इत्थम्भूत लक्षणे"।

5. परित—परि implies 'intensity'. तत : तसिः। Adv. Qual the क्रिया in कीर्णया।

6. पृक्तया—पृच+क्त कर्मणि=पृक्त united, स्त्रियाम् टाप। तया। Qual सन्ध्यया।

7. सन्ध्यया—उपलक्षणे ३या। See संहत्या above.

8. इन्दु &c—कर rays. इन्दोः करा:, ६तत्—। तैः। अनुक्ते कर्त्तरि ३या।

9. अह्न—अहन् is day, तस्य। शेषे षष्ठी, related to पर्य्यन्तः।

10 पर्य्यन्त.—अन्तं परितः इति पर्य्यन्तः end, प्रादितत—। उपमान of स'।

11. Voice—…(उपलक्षितं) त …पर्य्यन्तम् इव (स्थितम्) ददर्श।

10. Remark—Unless pervaded by the white rays of the moon, dusk naturally is brown. Thus we find in Kalidasa :

"ललाटोदयमाभुग्नं पल्लवस्निग्धपाटला।

बिभ्रती श्वेतरोमाङ्कं सन्ध्येव शशिनं नवम्॥"

4. *He is also compared to a lake.*

विशदभ्रूयुगच्छन्नवलिनापाङ्गलोचनः ।
प्रालेयावततिम्लानपलाशाब्ज इव ह्रदः ॥ ४ ॥

[N B. —M ...'s reading seems to be वलिनापाङ्ग and not ...पांग &c. See 'charcha'].

Prak —What else of Indra ? प्रालेयावततिम्लानपलाशाब्ज ह्रदः इव ... was like a lake where there were lotuses with their ...tals pale through forst]. Wherein lies the comparison ? ...दभ्रूयुगच्छन्नवलिनापांगलोचन' [His eyes were like lotuses. The ...inkles in the corner of the eyes were so many petals. ...ese rendered pale by his grey eye-brows compared well ... petals made pale through frost]. 4.

Prose.—विशदभ्रूयुगच्छन्नवलिनापांगलोचन. सः प्रालेयावततिम्लानपलाशाब्ज: ...: इव ददृशे ।

Eng.—He having his eyes with wrinkled corners encir-...ed by white pair of eyebrows, was like a lake having ...uses with their petals rendered pale by collections of ...t, 4.

Beng—শুভ্র ভ্রূযুগদ্বারা ব্যাপ্ত ও বলিসহিত অপাঙ্গবিশিষ্ট লোচনযুক্ত হিমসমূহ দ্বারা ম্লানপত্রবিশিষ্ট পদ্মযুক্ত হ্রদের ন্যায় দৃষ্ট হইয়াছিলেন ।৪

Expl,—See Prak.

Malli.—विशदेति । पुनश्च 'विशदभ्रूयुगच्छन्नवलिता (? ना) पांगलोचनः' विशदेन ...सपाण्डुरेण भ्रूयुगेन छन्ने वलितापांगे (? वलिनापांगे) वलिमत्प्रान्ते लोचने ...स. तथोक्तः ["अपांगौ नेत्रयोरन्तौ" इत्यमरः । पामादित्वात् लोमादित्वं वा ...(? न) प्रत्ययः 1] 'प्रालेयावततिम्लानपलाशाब्ज.' प्रालेयावतत्या हिमसंहत्या ...नपलाशानि म्लानदलानि अब्जानि यस्मिन् स 'ह्रदः इव' स्थितः ॥ ४ ॥

Notes on Malli.

1. According to Amara, अपांग means 'corners of ey
Here the affix is न by the rule "लोमादिपामादि—" (char), ir
वलि is of the पामादि class. [The affix after पामादि words is न
वलि taking न becomes वलिन and not वलित। Hence Malli's
reading seems वलिनापांग and not वलितापांग here. Thus the
reading in Malli's "लोमादिसूत्रेण वलचप्रत्यय" is a copyist's slip
The correct reading should be "लोमादिसूत्रेण नप्रत्यय" (see char)]

CHARCHA

1. विशद &c. विशद is clear, hence white. छद (भ्वादि)+क्त कर्मणि=छन्न covered, or छद (चुरादि)+णिच्, क्त=छन्न or छादित। वलि wrinkles. स ष्लि अनयो. इति वलि+न (मत्वर्थीय)=वलिनौ having wrinkles. अपांग is नेत्रप्रान्त। विशदं भ्रूयुगमिति कर्मधा—। विशदभ्रुयुगेन छन्ने, इतत—। वलनौ अपांगौ ययो', वहु—। विशदभ्रयुगच्छन्ने वलिनापागी लोचने यस्य, विपदवहु। Qual. स or इन्द्र understood. वलि takes मत्वर्थीय न by the rule "लोमादिपामादिपिच्छादि' श न-इलच' words of the लोमादि class take श, those of the पामादि class न and those of the पिच्छादि class इलच्। Thus वलि being of the पामादि class takes न (मत्वर्थीय) and become वलिन। Hence Malli's reading here seems to be वलिनापांग &c.

2. प्रालेया &c.—अव+तन+क्तिन् भावे=अवततिः collection म्लै+क्त कर्त्तरि=म्लान pale पलाश here means petals. अपसु जायते इति अप्+जन+ड कर्तरि=अब्ज lotus. प्रालेय is snow, dew, प्रालेयानाम् अवततिः collection of snow, इतत, तयाम्लानानि इतत। प्रालेयावततिम्लानानि पलाशानि एषाम्, वहु। प्रालेयावततिम्लानपलाशानि अब्जानि यस्मिन्, वहु। Qual. ह्रदः। Such condition of lotuses of a lake is possible in the morning only.

3 रुट.—उपमान of स or इन्द्र ।

Voice— ··लोचन पद्माश्रम · ·रुद इव स्थितम् ददृशे ।

Remark.—Here the things compared are—Indra (or say Indra's face) and lake, eyes and lotuses, wrinkled corners of eyes and lotus-petals, white eyebrows and collection of frost (dew)

5 *India comes supported on a stick*

आसक्तभरनीकाशैरङ्गैः परिकृशैरपि ।

आद्यूनः सद्गृहिण्येव प्रायो यष्ट्यावलम्बितः ॥ ५ ॥

Remark,—स प्रायः यष्ट्या अवलम्बितः [He wholly supported himself on a stick] Was he weak then?—परिकृशैः अपि (च) आसक्तभरनीकाशैः अङ्गैः (उपलक्षित) [His limbs were lean and thin and looked as if burdened, hence the necessity of a stick] How is it?—सद्गृहिण्या अवलम्बितः आद्यूनः इव [Just think of a glutton cannot keep himself in check unless backed by a good wife similarly he (Indra) could not keep him straight unless held by a stick].5

Prose परिकृशैः अपि आसक्तभरनीकाशैः अङ्गैः (उपलक्षित) स आद्यूनः (इव) सद्गृहिण्या इव प्रायः यष्ट्या अवलम्बितः (ददृशे)।

Rendering—He (Indra) with emaciated limbs and like one with burdened limbs, was seen wholly supported by a stick just as a glutton is supported (i e, protected) by a good wife 5

Beng—অতিকৃশ ও ভারাক্রান্ত ব্যক্তির তুল্য ভারবৎ অঙ্গে উপলক্ষিত ইন্দ্র, ঔদরিক যেমন সৎকলত্রদ্বারা রক্ষিত হয় তদ্রূপ যষ্টি কর্তৃক রক্ষিত দৃষ্ট হইয়াছিলেন। ৫।

Expl —See Prak.

Malli.—आसक्तेति—पुनश्च 'परिकृशे' परिक्षीणे अपि 'आसक्तभरनौकाशे भाराक्रान्तसदृशे सभारवद्गुरुभवद्भि इत्यर्थ ["इक काशे" इति दीर्घ 1] 'अङ्गै उपलक्षित, कार्श्यात लघूनि अपि स्वाङ्गानि स्वय वोढुमसमर्थ इत्यर्थ । अतए 'आद्यून' औदरिक, ["आद्यून. स्यात औदरिके विजिगीषाविवर्जिते" इत्यमर आङ्पूर्वात दीव्यते क्त । "च्छ्वो शूड्नुनासिके च" इति ऊठादेश । "दिवोऽ- न गीषायाम्" इति निष्ठानत्वम् 2] स्वगृहिण्या' अनुकूलकलत्रेण 'दव, प्राय ' भान 'यष्ट्या' अवलम्बनदण्डेन 'अवलम्बित ' धारित न तु स्वशक्त्या इति भाव ॥ ५ ॥

Notes on Malli

1 दीर्घ in नौकाश is guided by the rule "इक काशे" (An उ सर्ग ending in इ, उ, or ऋवर्ण becomes long when काश follows

2 According to Amara आद्यून means a glutton' ar one devoid of conquering spirit' आद्यून is derived with added to आ+दिव । ऊठ comes in place of व of दिव by the ru "च्छ्वो —"(Malli) Again त of क्त after the root दिव is change into न, when meaning a desire not to conquer, by the ru "दिवोऽविजिगीषायाम्" ।

CHARCHA

1. आसक्त—&c —आ+सञ्ज+क्त कर्त्तरि=आसक्त attached भर भृ+अच कर्त्तरि=भर burden. आसक्त' भर (burden) अस्य, one whom a burden is attached, बहु— आसक्तभरेण तुल्य इति आस भरनौकाश', a नित्य समास of the तत्पुरुष class निभ, नीकाश etc meaning तुल्य are placed as उत्तरपद. cf "स्युरुत्तरपदेत्वमी निभनिकाशसङ्काश प्रतीकाशोपमादय "। ते । Qual अङ्ग ।

2. परिकृशे —कृश+क्त कर्त्तरि—कृश thin परि अतिशयेन कृशा प्रादितत— ते । Qual, अङ्गै. । Note, though कृश+क्त gives कृ still परि+कृश+क्त will give परिकृशित., the rule being "अनुपस

कृत्तनीवकृशोद्याघा.—when not preceded by any उपसर्ग—फुल्ल (फल+क्त), चीव, कृश etc are irregularly formed with क्त।

3. आद्यून'—आ+दिव+क्त कर्तरि=आद्यून a glutton For grammar here see Malli and notes thereon उपमान of स।

4. सद् etc—गृहिणी is wife सती गृहिणी, कर्मधा—। पुंवद्भाव here comes by the rule "पुंवत् कर्मधारयजातीयदेशीयेषु"। तया। अनुक्ते कर्त्तरि ३या।

5. प्राय—An अव्यय meaning almost 'always' i. e., mostly. See "प्राय प्राचुर्येण'—Malli. Adv Qual अवलम्बित। cp "प्राय सर्वो भवति"— Megh

6 यष्ट्या—अनुक्ते कर्त्तरि ३या।

7 अवलम्बित—अव लम्ब+क्त कर्मणि—अवलम्बित supported Pred to स or इन्द्र under tcon A lean and thin one is supported by a stick from slips and falls, whereas a glutton is saved whereas a glutton is saved from awkward position (i e. kept in check) by a good wife.

8 Voice— •उपलक्षितं ऽ आद्यून सद्गृहिण्येव•••यष्ट्या अवलम्बित दृष्टं।

6. *Indra was all glory though disguised.*

गूढोऽपि वपुषा राजन् धाम्ना लोकाभिभाविना।
अंशुमानिव तन्वभ्रपटलच्छन्नविग्रहः ॥ ६ ॥

Prak.—लोकाभिभाविना धाम्ना राजन् (स दृष्टः) [Indra was seen shining in his all-pervading glory] Was he not disguised? वपुषा गूढः अपि राजन् (He was disguised no doubt But his inborn glory almost revealed itself). Any parallel?—तन्वभ्रपटलच्छन्नविग्रह अंशुमान् इव [Just imagine the luminous sun having

its body covered by light clouds, This covering cannot rightly conceal the sun, His radiance almost comes out through this covering Hence the resemblance] 6.

Prose —वपुषा गूढः अपि तन्वभ्रपटलच्छन्नविग्रहः (अल्पमेघाच्छन्नमूर्तिः) अंशुमान् इव (सूर्य्य इव) लोकाभिभाविना धाम्ना राजन् (सः ददृशे)।

Eng —Though disguised in body he was shining by his all pervading splendour like the sun with his disc covered by light clouds

Beng—শরীরে প্রচ্ছন্ন হইয়াও অল্পমেঘাবৃতমণ্ডল সূর্য্যের ন্যায় ইন্দ্র জগদ্ব্যাপী তেজে দীপ্যমান দৃষ্ট হইলেন। ৬।

Expl —See Prak

Malli —गूढ इति--'वपुषा गूढः अपि' प्रच्छन्नः अपि इत्यर्थः [प्रकृत्यादिभ्य उपसंख्यानात् तृतीया] 'तन्वभ्रपटलच्छन्नविग्रहः' स्तोकाभ्रान्तरितमूर्त्तिः 'अंशुमान्' (सूर्य्य) इव, लोकाभिभाविना' लोकव्यापिना 'धाम्ना' तेजसा ["धाम रश्मौ गृहे देहे स्थाने जन्मप्रभावयो" इति हेमचन्द्रः] 'राजन्' दीप्यमानः ददृशे इति पूर्वेण सम्बन्धः ॥ ६ ॥

Notes on Malli

1. Hemchandra says, धामन् means rays room, body place, birth and majesty

CHARCHA

1. गूढ —गुह्+क्त कर्मणि=गूढ disguised, Qual, सः or इन्द्र understood. It is said that Indra appeared before Arjuna disguised, See sl 2

2. अपि—An अव्यय implying गर्हा (dis-regard), Notwithstanding his disguise (गर्हा) he shone (राजन्)। "गर्हासमुच्चय-प्रश्नाशङ्कासम्भावनास्वपि" इत्यमरः।

3 राजन्—राज+लट स्थाने शतृ=राजन् shining. Qual स'। राजति ते, रराज रेजे &c

4 वपुषा—प्रकृत्यादित्वात् तृतीया। See Malli. Or करणे तृया।

5. धाम्ना—Here धामन् means 'majesty' (प्रभाव), तेन। करणे तृतीया।

6 लोक &c —लोक world, लोकम् अभिभूतवान इति लोक+अभि+भू +णिनि कर्त्तरि भूते=लोकाभिभाविन् over-powerer of the world उपपद तत्—। We avoid लोकमभिभवति &c for अभि+भू usually takes णिनि in the 'past' tense, cf 'अभिभावो भूते' इति वामन। तेन। Qual धाम्ना।

7 अंशुमान्—अंशु rays, ते सन्ति अस्य इति अंशु+मतुप्=अंशुमान् sun, उपमान of स।

8 तनु &c —अभ्र cloud, पटल [illegible] समूह। अभ्राणां पटलम् इतत—। तनु अभ्रपटलम् कर्मधा, Or तनूनि अभ्राणि, कर्मधा। तेषां पटलम्, इतत। तनभ्रपटलेन छन्न covered by light clouds, ३तत। नाडुश' विग्रह (मर्त्ति) अस्य, बह। Qual, अंशुमान। Indra was वपुषा गूढ, similarly sun was अभ्रपटलगूढ।

9 Voice, गूढ राजता [illegible] विग्रहम अंशुमन्तमिव न ददृशे।

7. Indra agitated the hermitage

जरतीमपि बिभ्राणस्तनुमप्राकृताकृतिः ॥ ७ ॥
चकाराक्रान्तलक्ष्मीकः ससाध्वसमिवाश्रमम् ॥ ७ ॥

Prak—आश्रम ससाध्वसमिव चकार [Indra made the hermitage of Arjuna as if concerned] Whence this concern? आक्रान्तलक्ष्मीकः स [He over-powered even the glory लक्ष्मी of the hermitage, Hence the hermitage was as if agitated], Indra was old

how had he glory enough to overpower the hermitage? जरती तनु विभाण अपिअप्राकृताकृति स [He was old no doubt. But even in this old body of his he had a superhuman glow, powerful enough to subdue all other glories Hence the agitation of the hermitage] 7

Prose—जरतीं तनु बिभ्राण अपि अप्राकृताकृति (अतएव) आक्रान्तलक्ष्मीक स आश्रमं ससाध्वस चकार इव ॥ ७ ॥

Eng—Though bearing an old body, he of supernatural stature (hence) overpowerer of (other) glories made the hermitage—glory as if overpowered and concerned

Beng—জীর্ণ শীর্ণ শরীর ধারণ করিয়া ও অমানুষাকৃতি সুতরাং সর্ব্বশোভা (Or—আশ্রম শোভা) বিনাশী সেই ইন্দ্র আশ্রমকে যেন সত্রস্ত করিয়াছিলেন । ৭ ।

Expl—See Park

Malli.—जरतीमिति—'जरती' जीर्णा ["जीनी जीर्णो जरन्नपि" इत्यमर । "उगितश्च" इति ङीप् 1] 'तनु' शरीर 'बिभ्राण' दधत् 'अपि', 'अप्राकृताकृति' अप्राकृता (? ती) अलौकिकसामान्या आकृति मूर्त्ति यस्य 'स' इन्द्र, आक्रान्ता अभिभूता लक्ष्मी आश्रमशोभा येन 'स' 'आक्रान्तलक्ष्मीक' [एकवचनान्तलक्ष्मीशब्दोत्तरपदबहुव्रीहौ "उर प्रभृतिभ्य कप्" इति नित्य कप, एकवचनोत्तरपदस्य व लक्ष्मीशब्दस्य उर प्रभृतिषु पाठात, "गोस्त्रियो" इति विकल्पाश्रयणे तु द्विवचनबहुवचनोत्तरपद इति विवेक 2] 'आश्रम ससाध्वस इव चकार । तेजस्विदर्शनात् भय भवति, तत् तु न दु खजनक, तस्य अमानुषत्वात इति सूचयितुम् इवशब्द ॥ ७ ॥

Notes on Malli

1 Amara says जीन, जीर्ण and जरत are synonymous, Here ज takes अत in the past sense Then ङीप comes in by the rule "उगितश्च"--words formed with affix that drop उ or

ऋ take ङीप् in the feminine 2 When there is बहुव्रीहि of the word लक्ष्मी in the singular number then कप् 'always' comes by the rule "उर:प्रभृतिभ्य: कप्"। In the उर:प्रभृति class we have singular लक्ष्मी, hence when कप् is optional in a बहुव्रीहि compound after it by the rule 'शेषाद्विभाषा', dual or plural लक्ष्मी should be taken as the उत्तरपद। 3 Fear comes at the sight of a powerful one but that was not regarded for his superhumanity—to indicate this, the word स्व is used

CHARCHA

1 जर इस —जृ+अतीत अन् (शोभा)=जरत old. तत स्त्रियाम् ङीप—इति जरती। लाम्। Qual तन्व।

2 अपि—अव्यय implies गर्हा। See sl 6

3 बिभ्राण —भृ (जुहोत्यादि)+लट स्थाने शानच् कर्तरि—बिभ्राण wearing Qual म। "कर्त्रभिप्राये क्रियाफले आत्मनेपदम्" इति शानच। See also बिभ्राण (भृ+शानच) in canto III, sl 1

4 अप्राकृता &c —आ+कृ+क्तिन भावे=आकृति stature, प्रकृति is nature, तत आगत इति प्रकृति+अण=प्राकृत natural, ordinary तत स्त्रियाम् ङीप (for it is अणन्त) इति प्राकृती। न प्राकृती अप्राकृती, नञ्तत्—। अप्राकृती आकृतिरस्य, बह—। पुंवद्भाव। Qual म, Malli's अप्राकृता should rather be अप्राकृता। प्रकृत+अण will also give प्राकृती in fem

5 चकार—कृ+लिट णल (अ), Nom, म। करोति—कुरुते, कारयति—ते, अकरोत—अकुरुत, अकार्षीत—अकृत।

6 आक्रान्त &c —आ+क्रम+क्त कर्मणि=आक्रान्ता overpowered लक्ष्मी is beauty, glory. आक्रान्ता लक्ष्मीर्येन इह—। कप comes by the rule "उर:प्रभृतिभ्य कप्"। Qual, म। Malli takes लक्ष्मी to mean आत्मशोभा, but better take it to mean शोभा in general, Indra was superhuman (अप्राकृताकृति) hence as he overprowered all other glory (शोभा), he also overpowered आत्मशोभा। If the उत्तरपद लक्ष्मी here be in dual or plural then कप् is optional

by "शेषाद्विभाषा" (see Malli & notes thereon), cf. "इह • पुमान • लक्ष्मीरिति एकवचनान्तानि पठ्यन्ते। द्विवचनबहुवचनान्तेभ्यस्तु 'शेषाद्विभाषा' इति विकल्पेन कप्"—Bhattoji.

7 समाध्वसम्—साध्वस is भय, fear तेन सह वर्तमान' सस्राध्वस , वहु by the rule 'तेन सहेतितुल्ययोगे'। तम। Qual आश्रमम। सहसाध्वसम् is also correct by "वोपसर्जनस्य"।

8 आश्रमम्—आश्रम्यन्ति जना अस्मिन इति आ + श्रम + घञ अधिकरणे = आश्रम hermitage, तम्। Obj of चकार।

9 इव—An अव्यय implying उत्प्रेक्षा (surmise) here The आश्रम was not really concerned but seemed so for Indra's supernatural stature and power

10 Voice तिर्यग्[illegible] • आक्रान्तिना लक्ष्मीकेण तेन आश्रम सस्राध्वस' चक्रे ।

8 *His sight filled Arjuna with affection*

अभितस्तं पृथासूनुः स्नेहेन परितस्तरे ।

अविज्ञातेऽपि बन्धौ हि बलात्प्रह्लादते मनः ॥ ८ ॥

Prak—पृथासूनु स्नेहनपरितस्तरे [Affection filled Arjuna]. To whom was this affection due ? तम् अभित स्नेहनपरितस्तरे [This affection was evidently for Indra] Was not Indra even then a stranger ? बन्धौ अविज्ञाते अपि बलात मन प्रह्लादते हि [Even if a friend is not recognised in relation, our mind naturally becomes inclined towards him, This is natural Hence Arjuna felt affection for disguised Indra] 8

Prose —पृथासूनु तम् अभित (इन्द्र लक्ष्यीकृत्य) स्नेहेन परितस्तरे (आवृत)। बन्धौ अविज्ञाते अपि बलात मन प्रह्लादते हि। Or हि बन्धौ अविज्ञाते प्रह्लादते। ८

Eng.—The son of Pritha (Arjuna) was pervaded by affection towards him (Indra), Indeed the mind forcibly rejoices at a friend though not recognised. 8.

Beng—ইন্দ্রকে লক্ষ্য করিয়া (দেখিয়া) পৃথাপুত্র অর্জুন স্নেহকর্তৃক আচ্ছাদিত হইলেন। বন্ধু, 'ইনি বন্ধু" এইভাবে জ্ঞাত না হইলেও, মন বাস্তবিকই সাবেগে তার প্রতি আচ্ছাদিত হয়। ৮।

Expl —See Prak.

Malli.—अभित इति—'पृथासूनु' अर्जुन 'तम' इन्द्रम 'अभित' त प्रति 'स्नेहेन परितस्तर' तद्गोचरेण प्रेम्णा पद्याप्त 1 [स्तृणाति कर्मणि लिट। 'ऋतश्च संयोगादेर् गुण" इति गुण 2] ननु अज्ञातसम्बन्धविशेषस्य तस्य इन्द्रे कथ स्नेहोदय? इत्यत आह—अविज्ञात इति 3—वस्था सहृद 'अविज्ञाते अपि वस्तु अयम् इति अज्ञाते अपि 'बलात् बान्धवसत्तावशात् एतमन प्रह्लादते हि' स्निह्यति इत्यर्थ ॥ ८॥

Notes on Malli

1 Covered up (pervaded) by affection relating to India,

2 In परिसस्तर we have कर्मणि लिट after स्तृ. The root takes गुण by the rule "ऋतश्च—" (Malli) 3 How can there be advent of affection on India as he (Arjuna) did not know the particular relation?—on this he (poet) says अविज्ञाते &c

Charcha

1 अभित — अभि + तस् ... implying 'to ...', ... इति अभित। Adv Qual, परितस्तर।

2 तम—Refers to Indra ... in connection with अभित by the varttika "अभित परित समया निकषा हा प्रतियोगेऽपि"।

3 पृथासूनु —पृथाया सूनु (पुत्र), ६ तत्। उक्ते कर्मणि १मा,

4. स्नेहेन—स्निह + घञ भावे = स्नेह affection, तेन। अनुक्ते कर्तरि तया।

5 परितस्तरे—परि + स्तृ (स्वादि) + लिट ए कर्मणि। परि implies 'intensity,' स्तृ meaning 'to cover' (आच्छादन) is उभयपदी। परि + स्तृ also means 'to spread' cf "... परितस्तर"—'Bhatti'

स्तृणोति, अस्तृणोत्-अस्तृनुत, अस्तारीत अस्तरिष्ट अस्तृत।

6 अविज्ञाते—वि+ज्ञा+क्त कर्मणि=विज्ञात known in relation, न विज्ञात, अज्ञात। तस्मिन्। Qual वस्तौ।

7 वस्तौ—भावे क्तो by the rule "नपुंसके भावे क्तः"।

8 बन्धुता—...

9 प्रह्लादते—प्र+ह्लाद ... gladden, ... मन।

10 हि—'हि हेताववधारणे'। It means 'cause' and 'certainty', also See Prose above

11. Vide— ... पुनः परिचिते मनसा प्रह्लादते।

12 Remark—The mind naturally rejoices even at the sight of an unrecognised relation, Thus we find Rama in Bhavabhuti's Uttaracharita overgladdened at the sight of Kusa even when the relation is not known (cf, "अपत्यजात सह इव निजो ... &c) Similarly the mind resents at an enemy even if he is not recognised as such, also cf "विमल कलुषीभवच्च चेतः कथयत्येव हितैषिणं रिपुं वा" Kirat XIII, 6

9 Hospitality by Arjuna—Indra speaks

आतिथेयीमथासाद्य सुतादपचितिं हरिः।

विश्रम्य विष्टरे नाम व्याजहारेति भारतीम्॥ ९॥

Prak—हरिः इति भारतीं व्याजहार [Indra uttered the following word]. When did he utter ? विष्टरे विश्राम्य नाम व्याजहार [He rested as if on a seat and uttered] Did he not already receive hospitality from Arjuna ?—अथ सुतात् आतिथेयीम् अपचितिं आसाद्य विश्राम्य व्याजहार (Yes, he had already got hospitable worship from his son Arjuna Then followed rest and afterwards his utterance came out) 9

Prose—अथ हरिः सुतात् आतिथेयीम् अपचितिम् (पूजाम्) आसाद्य विष्टरे (आसने) विश्रम्य नाम इति भारतीं व्याजहार। ९।

Eng—Then Indra having received honour due to a guest and having as it rested on a seat uttered the following speech

Beng—অনন্তর ইন্দ্র অতিথিযোগ্য পূজা পাইয়া এবং আসনে বিশ্রাম করিয়া বক্ষ্যমাণ বাক্য বলিলেন।

Expl—See Link.

Mall —आतिथेयीम्—'अथ' इति । अत्र 'सुतात्' अनुनाद 'अतिथेयीम् अतिथिषु साध्वीम् । "पथ्यातिथि...ढञ्" । "अपचिति" पूजाम् 'आसाद्य' प्राप्य । "पूजा नमस्यापचिति" इत्यमर 1 । 'विष्टर' आसने । "वृदोरप्" इति सूत्रात् अप् प्रत्यय । "व्रजयजो..." इति घञ् 2 । "अथ्यन्त..." विश्रम्य किल श्रमसपनीय इत्यर्थ 'इति' वक्ष्यमाणप्रकारां 'भारतीं' वाचं 'उवाच' । "व्याहार उक्तिर्लपितम्" इत्यमर 3 ॥ ४ ॥

Notes on Malli

1 Amara says, पूजा, नमस्या and अपचिति are synonymous. 2 In विष्टर we have अप् after स्तृ by the rule "ऋदोरप्"—roots ending in ऋ and उवर्ण take अप् in भाव and कर्त्तृभिन्नकारक। Then षत्व comes by the rule 'वृक्षासनयो' (char). 3 According to Amara व्याहार, उक्ति and लपित are synonymous.

CHARCHA

1 आतिथेयीम्—अतति गच्छति सातत्येन इति अत+इथिन् (औणादिक) - अतिथि a guest. Or—अविद्यमाना तिथिरस्य इति अतिथि a guest. अतिथिषु साध्वी इति अतिथि+ढञ्+ङीप् स्त्रियाम्= आतिथेयी due to a guest, ताम्। Qual अपचितिम्। Here ढञ् in the sense 'तत्र साधु' comes by the rule "पथ्यतिथिवसतिस्वपतेर्ढञ्"

2 आसाद्य - आ+सद्+णिच्+ल्यप् having got

3 सुतात्—सुत son, तस्मात् । अपादाने ५मी by the rule "ध्रुवमपायेऽपादानम्" । Note that सूत with दीर्घ means 'a charioteer'

4 अपचितिम्—अप+चि+क्तिन् भावे अपचिति worship, ताम्। Obj of आसाद्य।

5. विश्रम्य—वि + श्रम + ल्यप having rested.

6. विष्टरे—विस्तीर्य्यते इति वि + स्तृ + अप कर्मणि = विष्टर: Kusa grass for seat The usual form is विस्तर, but in the sense of आसन, स becomes ष and by सन्धि we get विष्टर। The rule is "वृक्षासनयो र्विष्टर"—विष्टर is the from in the sense of वृक्ष and आसन। नक्लिन। अधि ७मी। For a similar use of विष्टर, cf, "अपूपुजन विष्टरपाद्यमाल्यै-रातिथ्यनिष्ठा वनवासिमुख्या:" Bhatti,' II.

7 नाम—An अव्यय in the sense of प्राकाश्य। "नामप्राकाश्य सम्भाव्यक्रोधोपगमकुत्सने' इत्यमर'। Malli has किल for नाम, meaning "it is known" Or better—it means अलीक here He made a show only of विश्राम। Comp "परिश्रम च नाम विनीयचक्षणम्" • Kumar V

8 व्याजहार—वि + आ + हृ लिट णल uttered, हरति, अहार्षीत, हरिष्यति। Nom, हरि।

9 भारतीम्—भरतस्य इयम् इति भरत + अण + ङीप = भारती a speech, cf, 'मन्मथमिव भारत्या सुतगा योक्तमर्हसि"—Kum, "भारतीमाहितभरामनूर्जित-मुद्धव"—Sisu, नाम। Obj of व्याजहार। भारती also means सरस्वती, cf "वीणापुस्तकरञ्जितहस्ते भगवति भारति देवि, नमस्ते"

10 इति—An अव्यय meaning 'the following' Qual भारतीम्। अव्ययत्वात् सुब्लोप।

11 Voice— हरिणा भारती व्याजह्रे।

10 Indra said—Yours—A hard penance

त्वया साधु समारम्भि नवे वयसि यत्तप:।
ह्रियते विषयै: प्राय: वर्षीयानपि मादृश:॥१०॥ १०

Prak—त्वया साधु समारम्भि [you have done well], How so? —यत् नवे वयसि तप, (चर्य्यते) [For you are practising penance in

youth], That is not creditable I think—माद्दश वर्षीयान् अपि प्राय विषये क्रियते [Why not creditable, even an old one is diverted from his penance by the objects of senses, Hence naturally the young ones will all the more be diverted) 10

Prose—त्वया साधुसमारम्भि, यत् नवे वयसि तप (चर्य्यते)। माद्दश वर्षीयान् अपि प्राय विषयैर्ह्रियते (this is after Malli), Or—त्वया नवे वयसि यत् तप साधु समारम्भि, (तस्मात् तपस) माद्दश वर्षीयान अपि &c। १०।

Eng —You have done well, for penance is being practised at this new age (i e youth) Even an old one like me is always dragged by the objects of senses (Malli) Or—Even an old like me is always dragged by the objects of senses from a penance which you have well begun at this age, 10

Beng—তুমি ভাল করিয়াছ, কারণ এই নূতন বয়সে (অর্থাৎ যৌবনে) তপশ্চরণ হইতেছে। আমার ন্যায় বৃদ্ধ ও সর্ব্বদা বিষয়কর্ত্তৃক কর্ষিত হয়। Or—তুমি নূতন বয়সে যে তপ সম্যক্ আরম্ভ করিয়াছ তাহা হইতে আমার ন্যায় বৃদ্ধও বিষয়কর্ত্তৃক হৃত হয়। ১০।

Expl —See Prak

Malli —अथ प्रथम तावत मुनिवत् एन मुमुक्षु' कृत्वा आह1, त्वयेति। त्वया साधु समारम्भि' सम्यक उपक्रान्तम्। [रभे कर्मणि लुङ (? भावे लुङ)2] कुत ? 'यत' यस्मात 'नवे वयसि' यौवने 'तप' चर्य्यते इति शेष। तथा हि अहम् इव दृश्यते असौ 'माद्दश, वर्षीयान् अतिवृद्ध अपि ["प्रियस्थिर" इत्यादिना वृद्धशब्दस्य वर्षादेश 3] 'प्राय विषये ह्रियते, आकृष्यते। किम् भवादृश यवीयान इति भाव 4 ॥ १० ॥

Notes on Malli

1 Now having first taken him as one desiring emancipation like a sage, he (Indra) says, 2 N B —Malli's लुङ does not justify itself In his prose order he gives त्वया, समारम्भि (a neuter voice). Hence here कर्मणि लुङ should have

been भावे लुङ् । 3, वर्ष is ordered in place of वृद्ध by the rule "प्रि स्थिर" (see sl. 2). 4, The sense is, what to speak of a young like you

CHARCHA

1. साधु—An Adv, Qual the क्रिया in समारम्भि । साधु = सम्यक् (well),

2. समारम्भि—सम्+आ+रभ+लुङ् त कर्मणि । In the prose order given in Malli समारम्भि has भावे लुङ, for it is taken as अकर्मक there (see also notes on Malli). We take it as सकर्मक making तप as कर्म (see alt. prose). आ+रभ is generally transitive, cf. "अधिलङ्कं स्त्रियो दिव्य मारब्धा वल्लिविग्रहम्" Bhatti, Hence we prefer our prose

3. नवे वयसि—Here नव वय: refers to youth, तस्मिन । अधि ७मी । cf, "एकातपत्र जगत: प्रभुत्व नव वय कान्तमिद वपुश्च" Raghu II.

4 यत—An अव्यय meaning 'यस्मात्' (because), See Malli, Or Adj, Qual, तप (See Alt Prose), The correlative 'तस्मात' being understood in this case,

5. तप:—उक्ते कर्मणि १मा । उक्त कर्म of अर्ध्यते understood, (Malli), Or—कर्म of समारम्भि । See note 2 above.

6. क्रियते—कृ+लट ते कर्मणि is dragged. अनुक्तकर्त्ता is विषये । Conj sl. 9. This is ordainment—"पराञ्चि खानिव्यतृणत् स्वयम्भू"—Katha.

7 प्राय:—An अव्यय meaning almost 'always' Adv. Qual क्रियते ।

8. वर्षीयान्—अतिशयेन वृद्ध इति वृद्ध+ईयसुन = वर्ष+ईयसुन = वर्षीयान older, qual, मादृश । वर्ष is substituted in place of वृद्ध when इष्ट and ईयसुन follow.

9. मादृश—मामिव एतम् पश्यन्तिजना, स एव अहमिव दृश्यमान मामिव आत्मानं पश्यति इति अस्मद+दृश+कञ कर्मकर्त्तरि मादृश: one like me. This deriv, is after भाष्य । Malli derives it कर्मणि after वृत्ति, see Malli 'अहमिव दृश्यते असौ"। उक्ते कर्मणि १मा—the क्रिया is दृश्यते । For further gram. see canto 1. Sl. 25 under मादृशाम् ।

10 Voice—त्व समारब्धा. तप' चरसि। विषया वर्षीयांस मादृश हरन्ति।
Or—त्व''' समारब्धा तस्मात विषया ''' ।

11. Remark—We prefer the alternative construction for (i) समा+रभ is सकर्मक, (ii) it also brings out the excellence of तपश्चर्या of Arjuna He was engaged in a penance (तप) from which sages like him (Indra) even is usually thrown down

11 You have both quality and beauty

श्रेयसीं तव सम्प्राप्ता गुणसम्पदमाकृतिः।
सुलभा रम्यता लोके दुर्लभं हि गुणार्जनम्॥ ११॥

Prak—तव आकृति श्रेयसी गुणसम्पद सम्प्राप्ता (Your stature (appearance) has attained high excellence of merit. Evidently this is due to your penances) Do not beauty and merit go together ? लोके रम्यता सुलभा (No , beauty may be found many-where). But what about merit ?—गुणार्जन दुर्लभ हि (Merit is rarely to be met with But in you both beauty and merit are found. Hence the excellence in you). 11.

Prose.—तव आकृतिः श्रेयसी गुणसम्पद सम्प्राप्ता। लोके रम्यता सुलभा हि, गुणार्जन दुर्लभम् (भवति)। ११।

Eng.—Your appearance has attained high wealth of merit Good appearence is indeed frequent in the world, but acquisition of merit is rare indeed 11

Beng—তোমার আকার উত্তম গুণসম্পদ পাইয়াছে। পৃথিবীতে সুন্দরাকারই সুলভ, কিন্তু গুণার্জ্জন দুর্ল্লভ বটে।

Expl—See Park.

Maili.—अथ एवमनारम्भे तव स्वाकारलाभ अपि विफल' स्यात् इत्याशयेन आह1—श्रेयसीमिति। तव आकृति मूर्त्तिः रम्या इति शेष, 'श्रेयसी' श्रेष्ठां 'गुणसम्पद

तप:समारम्भरूपा सम्प्राप्ता, अत न निष्फला इति भाव'। न च सदाकारा' गुणाढ्याश्च कियन्त, न सन्ति इति वाच्यम्2 इति आह—लोक इति। लोके 'रम्यता' रम्याकारता "सुलभा हि, गुणाश्च न" गुणसम्पादन दुर्लभ', त्वयि तु उभय सम्पद्यते इति हेम्न: परमामोद: इति भाव' ॥ ११ ॥

Notes on Mallı

1. Your acquisition of good appearance will be fruitless if you do not begin (penance) thus—with this view he says श्रेयसीम etc 2 It is not to be said, "how many are there not good-looking and merited , 3 The sense is, you have got both (beauty and quality), hence your excellence is greater than gold even

CHARCHA

1. श्रेयसीम्—अतिशयेन प्रशस्या इति प्रशस्य+ईयसुन=श्र+ईयसुन+ङीप =श्रेयसी great, ताम्। Qual गुणसम्पदम्।

2. सम्प्राप्ता—सम+प्र+आप+क्त कर्त्तरि स्त्रियाम=सम्प्राप्ता got Nom, आकृति। प्रापे गत्यर्थत्वात् कर्त्तरि क्त। आप्नोति, आप्नोत्, आपत् आपस्यति।

3 गुणसम्पदम्—सम्पद्यते इति सन्+पद क्विप—सम्पत् wealth, excellence गुणस्यसम्पत इतत्। ताम्। Obj of सम्प्राप्ता'

4. सुलभा—सु सुखेन लभ्यते इति सु+लभ+खल कर्मणि स्त्रियाम—सुलभा। easily to be got Pred, to रम्यता। The rule for खल् is "ईषद्दुःसुषु कृच्छ्राकृच्छ्रार्थेषु खल्' Roots take खल in the कर्मवाच्य when ईषत दुस, सु precede as उपपद and implies difficulty and non-difficulty.

5. रम्यता—रमयितु' योग्यमिति रम+णिच+यत् (अर्हार्थे) कर्मणि= रम्यम् fascinating. Or रमन्ते अस्मिन् इति रम+यत अधिकरणेबाहुलकात= रम्य। Or. रमयतीति रम+णिच+यत कर्त्तरि=रम्य। यत comes here

irregularly by the rule 'अत्यय् टौ बहुलम्'। तस्य भाव इति रम्य+तल—रम्यता good—lookingness ('रम्याकारता' Malli). Nom to भवति understood.

6. दुर्लभम्—दुर्+लभ्+खल् कर्मणि=दुर्लभम् difficult to get. Pred to गुणार्जनम्।

7. हि—अवधारणे अव्यय। Malli connects it with सुलभा; better connect it with दुर्लभम्, for the emphasis comes on दुर्लभं गुणार्जनम्।

8. गुणार्जनम्—अर्ज्+णिच्+ल्युट भावे अर्जनम् acquiring. गुणानामर्जनम्, ६तत्, nom to भवति understood.

९. Voice— . आकृत्या त्वया यशो सम्पत् सम्प्राप्ता... ..रम्यतया सुलभया भूयते गुणार्जनेन दुर्लभेन (भूयते)।

12 Youthful plsasures are short-lived

शरदम्बुधरच्छायागत्वर्यो यौवनश्रियः।
आपातरम्या विषयाः पर्यन्तपरितापिनः॥ १२॥

Prak—यौवनश्रिय शारदम्बुधरच्छायागत्वर्य' (Wealth of youth is flitting like the shades of autumnal cloud), Then make the best use of this short youth—विषया आपातरम्या पर्यन्तपरितापिन (yes, you can enjoy pleasures in youth, but then consider this danger viz. the enjoyment is short-lived only and will bring you ill effects in the long run Hence, I think, avoidance of pleasures is laudable), 12

Prose—यौवनश्रिय शरदम्बुधरच्छायागत्वर्य (भवन्ति)। विषयाः आपातरम्या. पर्यन्तपरितापिन. (भवन्ति)। १२।

Eng—Wealth of youth is flitting like the shades of autumnal clouds And objectis of senses are charming at the outset but tormenting at the end.

Beng—যৌবনসম্পত্তি শরৎকালের মেঘের ছায়ার ন্যায় চঞ্চল। (আর) বিষয়সমূহ প্রথমে মধুর কিন্তু পরিণামে দুঃখজনক হয়।

[N. B.—তাই বলি অসার সংসার ত্যাগ করিয়া সত্বর তপঃ আরম্ভ করাই উচিত। "অনিত্যমসুখং লোকমিমং প্রাপ্য ভজস্ব মাম্"—Gita.]

Expl.—Youth is short-lived and is the fit time for enjoyment of pleasures. But if at that time you set yourself in unbridled pleasures then this strain will tell on your health, and make you debilitated at the end. Thus having no gain in youthful enjoyments and these enjoyments being evanescent, you give them up and engross yourself in penance. That will strengthen and enlighten both your body and mind. (Comp "अभिध्यायन् वर्णरतिप्रमोदानतिदीर्घे जीवित को रमेत—"Katha I. 28)

Malli.—यदुक्तं 'त्वया साधु समारम्भि' इति तदेव साधुत्वं संसारनिःसारताख्यापनाय युग्मेन उपपादयति1 'शरदिति—'यौवनश्रियः' तावत् शरदम्बुधरच्छायागत्वर्यः' शरदम्बुधरच्छाया इव गत्वर्यः चञ्चलाः ["गत्वरश्च" इति क्वरबन्तः निपातः। "टिड्ढाणञ्" इत्यादिना ङीप्2] 'विषयाः शब्दादयः तु 'आपातरम्याः तत्कालरमणीयाः ["तदात्वे पात आपात" इति वैजयन्ती] 'पर्यन्तपरितापिनः' पर्यन्ते अवसाने परितापयन्ति दुःखं कुर्वन्ति इति तथोक्ताः। १२।

Notes on Malli.

1. As regards the saying "you have begun right" he enumerates this rightness by pointing out the nothingness of the world by the couplet शरत् &c. 2. गत्वर is irregularly formed with क्वरप by the rule "गत्वरश्च"। Then ङीप comes by the rule "टिड्ढाणञ्" (words formed with the affixes that drop ट, ढ, with affixes अण, अञ, ठक ठञ क्वरप &c take ङीप् in the feminine),

CHARCHA

1. शरत् etc.—अम्बु water, धरतीति धरः (पचाद्यच) holder, अम्बूनां धरः, तत्पु (शेषषष्ठ्या समासः); cp 'कथं तर्हि गङ्गाधरभूधरादयः। कर्मण्यः शेषत्व-

विषयायां भविष्यति'—'Bhattoji. Note that अत्वरतीति gives अत्वर with अण्। छाया Shade. गम+इत्वर+ङीप=गत्वर Passing. शरदः अभ्र घर: इतत्। तस्य छाया, इतत्। शरदभ्रच्छाया इवगत्वर्यः, उपमान समेधा by the rule 'उपमानानि सामान्यवचनैः' (An उपमान is compounded with a word denoting common attribute). Pred. to यौवनश्रिय.। Autumnal clouds are thin and quickly passing. Hence this comparson with passing wealth of youth.

2 यौवन &c.—श्री is here beauty', hence 'wealth', यौवनस्य श्रिय., इतत। Nom to भवन्ति understood.

3. विषया —विषय is 'objects of senses' e, g, रूप, रस, गन्ध, स्पर्श and शब्द। See malli 'विषयाः शब्दादयः'। ते। Nom to भवन्ति understood.

4. आपातरम्या —रम्य (deriv, sl 4.) enjoyable, आपात 'very beginning' See malli 'तदात्वं पात आपात.'। आपाते रम्या., सुपसुपा। pred, to विषया.।

5, पर्यन्त etc —अन्त परिगत पर्य्यन्त end, प्रादितत्। परितापयन्तीति परि+तप+णिच+णिनि कर्त्तरि साधुकारिणि=परितापिन agoniser. पर्य्यन्ते परितापिन', सुपसुपा। Pred to विषया। विषय leads men to ruin both physically and mentally (see Expl), Also comp.

"ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते।
सङ्गात् सञ्जायते काम कामात् क्रोधोऽभिजायते ॥
क्रोधाद् भवति सम्मोहः सम्मोहात् स्मृतिविभ्रम ।
स्मृतिभ्रंशात् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥" Gita. II,

Also com—"मात्रास्पर्शास्तु कौन्तेय आगमापायिनोऽनित्या" &c. Gita II. and 'श्वोभावा मर्त्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणांजरयन्ति तेज'। अपि सर्वंजीवितमल्पमेव' Kaths I. 26. which means भोग अस्थायी, इन्द्रियेर् तेजनाशकारी, आर् जीवन अल्प etc.

Voice. "यौवनश्रीभिः......गत्वरीभिः......(भूयते) .....विषयैः......रम्यै.... परितापिभिः (भूयते)...... ।

13. Death ends all—so Renunciation is good.

अन्तकः पर्यवस्थाता जन्मिनः सन्ततापदः ।
इति त्याज्ये भवे भव्यो मुक्तावुत्तिष्ठते जनः ॥ १३ ॥

Prak.—भव्योजनः मुक्तौ उत्तिष्ठते (A qualified man strives after मोक्ष = freedom). Has he nothing to do in this world ? इति त्याज्ये भवे उत्तिष्ठते (Because the world is to be shunned, hence this *struggle for freedom with the good) Are we to shun this world ?* सन्ततापदः जन्मिनः अन्तकः पर्यवस्थाता (*In this world man* suffers at every step, Over and above this, death suddenly puts an end to all his career. Thus everything in this world is miserable and uncertain. Therefore the world is to be shunned and man has to try for emancipation), 13

Prose,—सन्ततापद जन्मिन अन्तक. पर्यवस्थाता (भवति)— इति त्याज्ये भवे भव्योजन' मुक्तौ उत्तिष्ठते । १३ ।

Eng —Death is the eliminator of a creature who is to meet constant perils, hence in this world which is to be forsaken, a good man tries for emancipation

Beng—নিরন্তর দুঃখবিশিষ্ট প্রাণীর প্রতিরোদ্ধা মৃত্যু (অর্থাৎ মৃত্যুই দুঃখযুক্ত প্রাণীর সব শেষ করিয়া থাকে)। এইহেতু ত্যাগযোগ্য পৃথিবীতে সাধুলোক মুক্তি বিষয়ে উদ্যোগী হয়।

Expl —See Prak,

Malli —अन्तक इति । किञ्च सन्ततापद सन्तता. अनवच्छिन्ना आपदः क्लेशा यस्य तस्य 'जन्मिन' प्राणिनः ["प्राणी तु चेतनो जन्मी" इत्यमर । व्रीह्यादित्वात इनि.1] 'अन्तक ' मृत्युः 'पर्यवस्थाता' प्रतिरोद्धा । प्रथम तावत् जन्मिनः जन्मदुःखमेव दुस्तर , ततः जातस्य यौवनमपि सतत दुःखसम्भिन्नतया विषयुक्तान्नप्राय तत्र अपि मृत्युग्रस्तम् इति स. अयं "काकमांस शुनोच्छिष्टं दुर्गन्धं क्रिमिसंकुलम् । मृत्तिकापक्वे सुराषिक्तं स्वल्पं तदपि दुर्लभम् ॥" इति न्यायात् इति भाव:2 । इति उक्तहेतो. त्याज्ये भवे संसारे भवतीति 'भव्य.' योग्यः जनः भवादृश इति शेषः ['भव्यं शुभे शुभे चापि भव्यवत योग्यभाविनो " इति विश्व । "भव्यगेय—" इत्यादिना कर्तरि निपात.3] 'मुक्तावुत्तिष्ठते मुक्तौ मोक्षे उत्तिष्ठते उद्युक्तो भवति ["उदोऽनूर्ध्वकर्मणि" इत्यात्मनेपदम्4] ॥ १२ ॥

Notes on Malli.

1. Amar says प्राणी, चेतन जन्मी etc. are synonymous. इनि after जन्मन् comes because जन्म is of the व्रीह्यादि class. 2. First a creature's birth-miseries are inaccessible, of the born again, the life being full of sorrow is like poisoned food, that too is shadowed by Death, hence the whole compares with the saying—"crow's flesh eaten by dogs, stench, full of worms, cooked by a Mlechcha and drenched in wine, that too is difficult to get". 3 Viswa says भव्य means, happiness, good and also fit and future. यत in the कर्तृवाच्य comes irregularly by the rule 'भव्यगेय' (char). 4 आत्मनेपद in उत्तिष्ठते comes by the rule 'उदो—' (char).

CHARCHA

1. अन्तक—अन्त करोति इतिअन्त+णिच+लटति=अन्तयति ["तत् करोति तदाचष्टे" इति णिच्]। अन्तयतीतिअन्त+णिच+ण्वुल कर्तरि=अन्तकः death Nom. to भवति understood.

2. पर्य्यवस्थाता—परि+अव+स्था+तृच कर्तरि पर्य्यवस्थाता lit. Obstructor, hence 'eliminator'=Killer Pred to अन्तक।

3 जन्मिन.—जन्मन् birth तदस्ति अस्य इति जन्मन्+इनि जन्मिन् creature तस्य। Malli says इनि after जन्मन comes, by the rule "व्रीह्यादिभ्यश्च'। Thus शरणदेव has under 'अत इनिठनौ', 'कथ हलन्तात् व्रीह्यादिभ्यश्च'। But in the व्रीह्यादि list of Kasika and Siddhanta-kaumudi we do not find जन्मन् there So we rather propose to take इनि here in the sense of गर्हा (disregard). The rule is "इन्द्रोपतापगर्ह्यात् प्राणिस्थात् इनि."—and जनमन् is प्राणिस्थगर्ह्य। And we propose not to restrict this rule to अकारान्त words only. Explain गर्हा in जन्मिन् thus—A creature has to suffer by birth so its birth is discredited (गर्हित)। कृदयोगे कर्मणि षष्ठी by the rule 'कर्तृकर्मणो. कृति'। Here the कृत is तृच in पर्य्यवस्थाता।

4. सन्ततापद.—सन्तता (constant) आपद. अस्य, बहु। तस्य। Qual. जन्मिन.। Man's life is full of constant miseries cp. "उत्पत्ति-सन्ततामापदुपेता"—R VIII

5. इति—An अव्यय implying हेतु (cause) here, See Malli 'इति उक्तहेतौ ।'

6. त्याज्ये—त्यज+ण्यत कर्मणि त्याज्यः (वर्जनीयः)। तस्मिन्। Qual. भवे। Why not त्यज+ण्यत त्याग्यम् like भुज+ण्यत भोग्यम्? Ans. The change of ज to ग is prohibited here by the Varttika.—'यजि प्रतिषेधे त्यजेः उपसंख्यानम्'। Death is inevitable hence everything is अनित्य, so try for emancipation by conquering death, Comp 'युवैव धर्मशीलः स्यात अनित्यं खलु जीवितम'—Maha

7 भवे—भवतीति भू+अच् कर्त्तरि = भव is world (संसार)। तस्मिन्। अधि ७मी।

8. भव्यः—भवतीति भू+यत कर्तरि भव्य' good. Qual जन। Here यत comes in the कर्तृवाच्य by the rule 'भव्यगेयप्रवचनीयोपस्थानीय जन्याप्लाव्यापात्या वा' (these are irregularly formed in the कर्तृवाच्य)।

9. मुक्तौ—मुच+क्तिन भावे = मुक्ति। emancipation, तस्याम्। विषयाधिकरणे ७मी।

10 उत्तिष्ठते—उद्+स्था+लट ते strives Nom जन। Here उद्+स्था takes आत्मनेपद for here ऊर्ध्वकर्म (rising) is not implied, The rule is 'उदोऽनूर्ध्वकर्मणि'। The आत्मनेपद by this rule can take place only where striving is implied Comp 'उत्तिष्ठति यदर्थेभ्यो' &c—Sak तिष्ठति, तस्थौ, स्थास्यति, अस्थात, अतिष्ठत etc

11. Voice—भवता न पथ्यं वस्त्रावा (भूयते)……। भव्येन जनेन उत्थीयते……।

14. *You are high minded; but your dress contradicts*

चित्तवानसि कल्याणी यत्त्वां मतिरुपस्थिता।

विरुद्धः केवलं वेषः सन्देहयति मे मनः॥ १४॥

Prak,—त्वं चित्तवान् असि (you are high-minded), Whence this inference? यत् [illegible]ल्याणीमतिः उपस्थिता (Because good idea

has dawned in your mind) Are you certain of your conviction ?—केवलं विरुद्धः वेषः मे मनः सन्देहयति (Sometimes doubt comes in my mind , for you have your dress incompatible with your तपश्चर्य्या] । 14

Prose—See Prak—त्वं चित्तवानसि, यत् त्वां कल्याणीमतिः उपस्थिता केवलं विरुद्धः वेषः मे मनः सन्देहयति ।

Eng.—You are high-minded, for good will has come on you , only your opposite dress fills my mind with doubt, 14,

Beng—তুমি উন্নতমনাঃ, কারণ তোমাতে সৎ ইচ্ছার উদয় হইয়াছে। কেবলমাত্র তোমার বিরুদ্ধ বেষ (অর্থাৎ যোদ্ধার বেষ) আমার মনকে সংশয়যুক্ত করিতেছে। ১৪।

Expl —See Prak.

Malli —सम्प्रति प्रशंसापूर्वक स्वाभिसन्धिं दर्शयति चित्तवान इति1 'चित्तवान्' प्रशस्तचित्त 'असि' [प्रशंसायां मतुप्] कुत 'यतः' यत् 'त्वां कल्याणी' साध्वीमतिः उपस्थिता सङ्गता । किन्तु 'केवलम' एक यथा तथा 'विरुद्धः वेषः'मे मन 'सन्देहयति' संशययुक्तं करोति । यद्वा 'वेषः केवलं' वेष एव इत्यर्थः ["केवल कृत्स्ने एके च", "केवल चावधारिते" इति उभयत्रापि शाश्वत 2]

Notes on Malli

1 Now by चित्तवान् &c,—he shows Arjuna's purpose by praising him first, 2 Saswata says in both the cases—केवल means 'all' and 'only' , केवल also signifies 'certainty'.

CHARCHA

1 चित्तवान्—चित्त mind. तत्प्रशस्तमस्ति अस्य इति चित्त+मतुप= चित्तवान् high-minded Qual त्वम् । Here मतुप (वतुप) is प्रशंसायाम् । मतुप् is used in the following senses :—'भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशायने । संसर्गेऽस्तिविवक्षायां भवन्ति मतुबादयः' ॥ ।

2, असि—अस+लट सिप । Nom. त्वम् understood, अस्ति बभूव, आसीत्, अभूत ।

3. यत—An अव्यय implying हेतु (cause). The idea for liberation (मुक्ति) having come to you, you, are चित्तवान surely.

4. मति —मन+क्तिन भावे, मति lit, wish, hence determination cf. 'मतिरिच्छा'—Manorama, Nom, to उपस्थिता।

5. उपस्थिता—उप+स्था+क्त कर्त्तरि स्त्रियाम उपस्थिता come, Here कर्त्तरि क्त comes by the rule 'गत्यर्थाकर्मकश्लिषशीङ्स्थासवसजनरुहजीर्यतिभ्यश्च।''

6. विरुद्ध—वि+रुध+क्त कर्त्तरि विरुद्ध opposite, contrasted, Qual, वेष:। Arjuna was engaged in तप, but his dress was like that of a warrior (see sl 15-17) Hence the विरोध in वेष।

7. केवलम्—केवल means here 'only', Adv Qual the क्रिया in विरुद्ध:। Or It denotes certainty (एवार्थे अव्ययम्)। Adv, Qual, सन्देहयति।

8 सन्देहयति—सम्+दिह+णिच लटति। Nom. वेष.।

9 Voice—चित्तवता भूयते ····कल्याण्या मत्या उपस्थितम् ·· ·विरुद्ध न वेषेण·····सन्देह्यते ··।

15 You have worn armour—but ascetics wear barks only.

युयुत्सुनेव कवचं किमामुक्तमिदं त्वया।
तपस्विनो हि वसते केवलाजिनवल्कले ॥ १५ ॥

Prak—किम् त्वया इदं कवचमामुक्तम् (I don't know why you have worn this armour). Armour! युयुत्सुना इव आमुक्तम (yes, you have all aromours with you like a warrior), I think you are not belligerent but an ascetic—हि तपस्विन केवलाजिनवल्कले वसते (As an ascetic you should wear only deer skin and bark and not these armours) 15,

Prose.—किं त्वया युयुत्सुना इव इदं कवचमामुक्तम्? हि तपस्विन केवलाजिनवल्कले वसते (धारयन्ति)। १५।

Eng —Why have you put on this armour like one willing fight (i, e, like a warrior) ? For ascetics wear only skin and bark (garment). 15.

Beng—কেন তুমি যোদ্ধার স্থায় এই বর্ম পরিধান করিয়াছ ? কারণ তপস্বিরা ত কেবল চর্ম ও বল্কল পরিধান করে। ১৫।

Expl.—See Park

Malli —वेषविरोधमेव चाह, युयुत्सुनेति। 'युयुत्सुना इव' योद्धुमिच्छुना इव 'त्वया' [युधे सन्नन्तात उ प्रत्यय.] 'किम् इदं कवच' वर्म 'आमुक्तम्' अर्पितम् ? तत्र कः विरोध इत्यत आह1—'हि' यस्मात् 'तपस्विन केवलाजिनवल्कले' केवले एकी कवचाद्यसहचरिते इति यावत्, ते च ते अजिनवल्कले च ["निर्णीते केवलम्" इति "त्रिलिङ्गं त्वेककृत्स्नयो." इत्यमर 2] 'वसते' आच्छादयन्ति। अत तपस्विन' ते कवचधारण विरुद्धमित्यर्थ 3 ॥

Notes on Malli

1 What is the contrast there—on this he says हि &c. 2 Amara says, केवल meaning निर्णीत is neuter and it is त्रिलिङ्ग (depending on the word it qualifies) meaning 'single' and only 3 The sense is, wearing of armours is incompatible with you, an ascetic.

CHARCHA

1 युयुत्सुना —योद्धुमिच्छुरिति युध+सन+उ कर्त्तरि = युयुत्सु one willing to fight. तेन। उपमान of त्वया।

2. कवचम्—कवच armour (वर्म)। तत्। उक्तकर्म of आमुक्तम्।

3 किम्—An अव्यय implying interrogation (प्रश्न)।

4. आमुक्तम्—आ + मुच+क्त कर्म्मणि आमुक्तम् worn. Nom. त्वया। Agrees with उक्तकर्म 'कवचम्'। आ+मुच means 'to wear' cf.

"अम्बुवतीमसमर्थं द्वितीयम्"—Raghu ; "गात्रात् आभरणान्यामुच्य" Malavi-kagnimitram.

5. तपस्विनः—तपस् penance. तदस्ति एषामिति तपस्+विनि मत्वर्थे तपस्विन्: ascetics, Nom. to वसते।

6. वसते—वस् अदादि+लट् आत्मने, wear. वस्ते, वसते, वसिष्यते, अवसिष्ट।

7. केवला etc —केवल only, अजति वृक्षादि आरोहतीति इति अज+इन कर्तरि अजिनम् skin (चर्म), cf 'अजाजिनं शोणितबिन्दुवर्षि च"—Kum. अजिनञ्च वल्कलञ्च, द्वन्द्व। केवले अजिनवल्कले इति केवलाजिनवल्कले, कर्मधा। Obj. of वसते। Here केवल means 'only' (an adj). See Mall "केवले एके, कवचाद्यसहचरिते इति यावत्"।

8 हि—An अव्यय meaning 'because See Malli "हि यस्मात्।"

9. Voice,— त्वं युयुत्सवरिव......आमुक्तवान्... ...तपस्विभि वस्यते।

16 Salvation and using bow etc are antagonistic

प्रपित्सोः किन्नु ते मुक्तिं निःस्पृहस्य कलेवरे।
महेषुधी धनुर्भीमं भूतानामनभिद्रुहः ॥ १६ ॥

N. B —Slokas 16 and 17 form a complete sentence

Prak—महेषुधी भीमं धनुः (च) ते शम न समर्थयते (sl 17) (Your pair of quivers and this huge bow do not tally your self-restraint in penance) I may be revengeful—भूतानाम् अनभिद्रुहः ते (I know you have engaged yourself in penance to elevate and free yourself And you cannot entertain animosity towards other creatures). Are you sure of me—मुक्तिं प्रपित्सोः ते (Yes. I know fully well that you are desirous to attain salvation) Then quivers and bow are for self-defence?—कलेवरे निःस्पृहस्य ते (Again as an ascetic you have taken no notice and

care of your body. Your sole aim is salvatiton , thus if the body perishes in attaining thi- salvation you won't mind it. So I think taking of bow &c. is not for self-defence and does not befit you at all) 16.

Prose —किञ्च मुक्तिं प्रपित्सो (अतएव) कलेवरे निःस्पृहस्य भूतानामनभिद्रुहः ते महेषुधी भीमं धनुः च (शमं न समर्थयते) [Sl. 17], 16.

Eng.—Moreover, this pair of quivers and this huge bow do not answer to this self-restraint of yours, desirous of salvation (hence) indifferent to the body and a non-molester of creatures as you are. 16.

Beng—অধিকন্তু মুক্তি পাইতে ইচ্ছুক অতএব শরীর সম্বন্ধে স্পৃহা-শূন্য এবং প্রাণিগণের অহিংসক তুমি ; তোমার এই বিশাল তূণদ্বয় এবং মহাধনু তোমার শান্তির সমর্থন করে না (অর্থাৎ মহাধনু শান্তি মার্গাশ্রিত তপস্বী তোমার শোভা পায় না)।

Expl —See Prak.

Malli —प्रापत्सोरिति 'किञ्च मुक्तिं प्रपित्सो ' प्राप्तुम् इच्छो [“सनिमीमा—” इत्यादिना इसादेश । “अत्र लोपोऽभ्यासस्य” इति अभ्यासलोप 1] अत मुमुक्षुत्वादेव 'कलेवरे' शरीरे निःस्पृहस्य गतस्पृहस्य अत न आत्मरक्षार्थं धनुर्धारणं युक्तमित्यर्थः । न अपि परहिंसार्थमित्याह 2—'भूतानां जन्तूनां [“प्राणी जन्तौ च भूतानि” इति वैजयन्ती । “क्षुद्रुहोरुपसृष्टयो कर्म” इति कर्मसंज्ञायाम्, “कर्तृकर्मणो कृति” इति कर्त्तरि (? कर्मणि) षष्ठी3] 'अनभिद्रुहः' अहिंसकस्य [“सत्सूद्विष—” इत्यादिना क्विप् 4] 'ते' तव 'महेषुधी' महान्तिषङ्गौ 'भीमं' त्रासजनकं 'धनुः' च 'न समर्थयते शमम्' इत्युत्तरेण अन्वय । समर्थयते इति वचनविपरिणाम कार्य्यः 5 ॥१६

Notes on Malli

1 In प्रपित्सो:, इस comes by the rule 'सनि' (char), The reduplication (अभ्यास) elides by 'अत्र' (char). 2. The sense

is, hence taking of bow is not proper for self-defence, neither for other's molestation—this he says. 3, Vaijayanti says,—भूत means earth &c., and creature, भूत being the कर्म of अभि+द्रुह by the rule 'क्रोधद्रुह .', takes कर्मणि षष्ठी by the rule 'कर्तृकर्मणोः' । (Mallis कर्तरि is a copyist's slip here) 4, We have क्विप् (in भूतभिद्रुहः) by the rule 'सत्सूद्विषद्रुहदुहयुजविदभिदच्छिदजिनीराजामुपसर्गेऽपि क्विप्' । 5. The number in संमर्थयते is to be changed (into plural here, for इषुधी and धनु are both Noms) (or—connect these with च understood then nom may also be singular)

CHARCHA

1. प्रपित्सो:—प्र+पद+सन् उ कर्तरि प्रपित्सु wishing to attain, तस्य। Qual ते। Here प becomes पि (with इस् added) by the rule "सनिमीमाघुरभलभशकपतपदामच इस्' इस् is ordered in place of vowels of these roots (e, g, मी, मा, दा, धा, रभ &c) when सन् follows. Then again the अभ्यास (reduplication) of these roots elides by the rule 'अत्र लोपोऽभ्यासस्य'।

2. किञ्च—A compound अव्यय of किम्+च meaning 'moreover.'

3 मुक्तिम—Deriv in sl 13 Obj of प्रपित्सो.।

4. निःस्पृहस्य—स्पृह+अङभावे स्त्रियाम=स्पृहा desire, निर्गता स्पृहा यस्य, बहु—by the Varttika 'प्रादिभ्यो धातुजस्य वाच्यो वा चोत्तरपदलोपः'। तस्य। Qual. ते। You are मुमुक्षु, hence naturally you have no माया on your body. Hence धनुर्धारण is not for self-guard even

5. कलेवरे—कलेवर body, तस्मिन्। विषयाधिकरणे ७मी।

6. महेषुधी—इषव धीयन्ते अस्याम् इति इषु+धा+कि अधिकरणे इषुधि, quiver (तूण)। The base may also be derived like मति। महत्यौ इषुधी, कर्मधा—। Nom, to सं॰र्थयते (sl, 17) Refers to the pair of अक्षयतूण Arjun had, cf, 'धनुर्गाण्डीवमादाय तथाक्षय्ये महेषुधी' Mahabharata.

7. भीमं धनुः—Refers to the गाण्डीव of Arjuna. It is 'called भीम for its sight strikes awe in an enemy. See Malli 'भीमं त्रासजनकम्'। Nom. to समर्थयते।

8. भूतानाम्—भू+क्त कर्तरि भूत creature, तेषाम्। कर्मणि षष्ठी by the rule 'कर्तृकर्मणोः कृति।' The कृत् is in अनभिद्रुहः। Malli's कर्तरि is a slip for कर्मणि।

9 अनभिद्रुह'—अभिद्रुह्यतीति अभि+द्रुह+क्विप् कर्तरि—अभिद्रुह् molester, न अभिध्रुट् or अभिध्रुक् इति अनभिध्रुट् or ध्रुक्, नञ्तत्। तस्य। Decline—ध्रुक्-ध्रुट्, द्रुहौ, द्रुहः, द्रुहम्, द्रुहौ द्रुहः, ध्रुग्भ्याम्, ध्रुक्षु, ध्रुट्त्सु। Here द्रुह is preceded by उपसर्ग, hence its कर्म does not take 4र्थी (compare the rules 'क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः' and 'क्रुधद्रुहोरुपसृष्टयोः कर्म']। As an ascetic Arjuna can not be a molester of creatures Thus his bow &c did not befit him,

10 Voice ...भद्रेषुधिभ्याम् भीमेन धनुषा शम न समर्थ्यते।

17 *Your sword also does not support penance*

भयङ्करः प्राणभृतां मृत्योर्भुज इवापरः।
असिस्तव तपःस्थस्य न समर्थयते शमम् ॥ १७ ॥

Park,—What more of Arjuna? तव असिः शमं न समर्थयते (Moreover your sword too does not bespeak of your self-restraint). I may not be an ascetic—तपःस्थस्य तव असिः (Remember you are constantly engaged in penance, hence sword a proper weapon of a warrior does not befit you). The sword is the sign of my क्षत्रियत्व—मृत्योः अपरः भुज इव प्राणभृतां भयङ्करः. (As an emblem you may take an ordinary sword, but this present

one is like death itself and awe-inspiring: thus it goes against the benignity of a sage. So I doubt, your penance is not for मोक्ष) 17.

Prose.—मृत्योः अपर भुज इव प्राणभृतां भयङ्करः असिः तपःस्थस्य तव शमं न समर्थयते । १७

Eng.—This sword, like the second hand of Death and awe-inspiring to animals, does not support your self-restraint engaged in penance as you are 17.

Exps.—One engaged in penance must not take terrible weapons. Sword and salvation cannot go together. Hence *I think your* तपश्चर्या *is not for* मोक्ष ।

Malli,—भयङ्कर इति तथा 'मृत्यो' अपर भुज इव प्राणभृतां' प्राणिनाम, भय करोति इति 'भयङ्करः' ["मेघर्त्ति भयेषु कृञः" (इति) खच्प्रत्ययः । "अरुर्द्विषद—" इत्यादिना मुमागमः1] 'असिः' खड्ग. 'तपःस्थस्य' तपसि तिष्ठति इति तपःस्थः, तपः चरन् इत्यर्थः ["सुपि स्थ" इति क प्रत्ययः 2] तस्य 'तव, शमं' शान्तिं 'न समर्थयते' न सम्भावयति । 'किं शान्तस्य शस्त्रेण' इतिभावः ॥ १७ ॥

Notes on Malli.

1. कृ takes खच् by the rule "मेघर्त्ति" (char), then मुम् comes by the rule 'अरुर्द्विषत्' (char). 2. The affix क after स्था comes by the rule 'सुपि स्थः' ।

CHARCHA

1. भयङ्करः—भी+अच् भावे भयम् fear, तत् करोतीति भय+कृ+खच् कर्तरि भयङ्करः awe-inspiring. Qual. असि । खच् here comes by the rule 'मेघर्त्तिभयेषु कृञः' कृ takes खच् having मेघ ऋति and भय as उपपद । Then मुम् comes by the rule 'अरुर्द्विषदजन्तस्य मुम्"—मुम् is

the augment after मकह्, द्विषत् and words ending in vowels when an affix dropping ख follows.

2. प्राणभृताम्—प्राण meaning 'life' is always masculine plural. प्राणान् बिभर्ति इति प्राण+भृ+क्विप प्राणभृत: sustaining life i. e, creature, तेषाम्। शेषे षष्ठी, being related to भयम् in भयङ्कर:। 'सापेक्षत्वेऽपि गमकत्वात् समास:'।

3. भुज—उपमान of असि:। A huge sword enough to cut all is compared to the hand of Death, hence also it was भयङ्कर।

4. तपःस्थस्य—तपसि तिष्ठति इति तपस्+स्था+क कर्तरि=तपःस्थ remaining in penance, तस्य। Qual तव। You are तपःस्थ, hence असि does not befit you

5. समर्थयते—सम्+अर्थ+णिच (चुरादि) लट ते=समर्थयते supports, Nom. असि:। अर्थयिष्यते, आर्थयत, अर्थयाञ्चक्रे etc

6. शमम्—शम is self-restraint, See canto I, Sl. 42 तम्। Obj, of समर्थयते।

7. Voice—'भयङ्करेण...अपरेण भुजेन इव असिना शम समर्थ्यते'।

18. You desire victory—There's a great difference between ascetics and weapons.

जयमत्रभवान् नूनमरातिष्वभिलाषुक:।
क्रोधलक्ष्म क्षमावन्त: क्वायुधं क्व तपोधना:॥ १८॥

Prak अत्रभवान् नूनमभिलाषुक. (From this dress of yours, I think you are desirous of something). What thing do you mean?—अरातिषु जयमभिलाषुक (You desire victory over your enmies, Hence you practise penance with a warrior's dress on), Your surmise may go amiss—क्रोधलक्ष्म आयुधं क्व, क्षमावन्त:

तपोधनाः क्व (I believe I am right. You cannot be desirous of salvation. For weapons the emblem of war, cannot be found with the forgiving sages) 18 .

Prose.—भवभवान् नूनम् अरातिषु जयम् अभिलाषुकः। क्रोधलक्ष्म आयुध क्व, क्षमावन्तः तपोधनाः क्व। १८।

Eng —Your honour is surely desirous of victory over your enemies. Wherein lies weapon, the sign of wrath, and wherein lies forgiving sages 18

Beng—তুমি নিশ্চয়ই শত্রুর উপর জয় অভিলাষ করিতেছ। রাগের চিহ্ন শাস্ত্রই বা কোথায়, আর ক্ষমাশীল তপোধন মুনিই বা কোথায় (অর্থাৎ এ উভয়ের একত্র সমাবেশ সম্ভব হয় না)। ১৮।

Expl. All these weapons in you show your vindictive nature. But on the other hand you practise penance So I think that your तपश्चर्या is to gain victory over a powerful enemy, No amount of straining can establish the compatibility of wrath and self restraint (Also see notes on malli

Malil.—ननु अशान्तस्य किं तपसा इत्याशङ्क्य, जयार्थमिति आह1—जयमिति—'भवभवान्' पूज्य' इत्यर्थः ['इतराभ्योऽपि दृश्यन्ते" इति प्रथमार्थे प्रागदिशीय तल प्रत्यय। सुपसुपा इति समास.। "विधु तत्रभवान् पूज्यास्तथैव भवभवानपि" इति यादव.2] 'अरातिषु' शत्रुषु विषये 'जयम् अभिलाषुकः' जयमिच्छु ["लषपत—" इत्यादिना उकञ प्रत्यय। "न लोक "इत्यादिना षष्ठीप्रतिषेध 3] 'ननम्' इति निश्चये ["नूनं तर्केऽर्थ निश्चये" इत्यमर] 'क्रोधलक्ष्म' क्रोधस्य लक्ष्म कोपस्य चिह्नम् 'आयुध क्व', 'क्षमावन्त.' शान्ताः 'तपोधनाः क्व'। क्रोधशान्त्योः विरोधात तत्कार्ययो शस्त्र तपसोः अपि एकत्र असङ्गतेः, अस्मिन् ते तपो जयार्थं, न तु मोक्षार्थमिति निश्चय इत्यर्थः4 ॥ १८ ॥

Notes on Malli

1. 'What is the use of penance of one not restrained'

apprehending this, he says. 2. त्र in भवभवान् in the sense of इमा comes by the rule "इतराभ्योऽपि" (char). The samasa is सुप्सुपा। Yadava says, तत्रभवान् as well as भवभवान् meaning 'honourable' is used in all the genders. (N, B —There are two rules in पाणिनि, e. g., "प्राक्दिशो विभक्तिः" (5 3 1) and "दिक्शब्देभ्यः सप्तमीपञ्चमीप्रथमाभ्यो दिग्देशकालेष्वस्ताति." (5-3-27). The affixes तसि, दा &c, that occour between these two are called प्राग्दिशीय affixes. Hence Malli says प्राग्दिशीय. त्रल्प्रत्ययः]। 3. उकञ् in अभिलाषुक comes by the rule "लषपत" (char). कृद्योगा षष्ठी (in जयम्) is barred by the rule 'नलोक—" (char). 4. Wrath and restraint being contrasted and their effects weapon and penance too being contrasted in one, the inevitable conclusion is that armoured as you are, your penance is for victory and not for salvation.

CHARCHA.

1. जयम्—जि+अच भावे जय victory, तम्। Obj. of अभिलाषुक.। In अभिलाषुक with have कृत् (उकञ्) and जयम् ought to have taken कृद्योगा कर्मणि षष्ठी, but the rule "न लोकाव्ययनिष्ठाखलर्थतृनाम्" [—षष्ठी is barred in connection with ल (शतृ, शानच &c), उ उकञ्, अव्यय क्त, क्त, क्तवतु खलर्थ affixes and तृन्] bars this षष्ठी, for we have उकञ्. here.

2. भवभवान्—एतद्+सु(इमा)+त्रल—भव (i e. एव)। भा+डवतु—भवत् (you). Fem, is भवती। There is another भवत् with भू+शतृ, but the Fem in that case is भवन्ती। भव भवान् इति भवभवान् सुपसुपा, some wishe to name it कर्मधा— as well The compound implies honour. See Malli, Nom to भवति understood.

3. नूनम्—An अव्यय implying 'certainty' (निश्चय)।

4. अरातिषु…अराति enemy. तेषु। विषयाधिकरणे ७मी।

5. अभिलाषुकः—अभिलषितुं शीलमस्य इति अभि+लष+उकञ् कर्त्तरि—अभिलाषुकः Willing. Pred, to भवान्। The rule for उकञ् is "लष पतपदस्थाभूवृषहनकमगमशृभ्य उकञ्"। In this sense we do not get षिनि by "सुप्यजातौ—" for by the maxim "ताच्छीलिकेषु वासरूपविधि र्नास्ति" (Bhashya) the rule 'लषपत—' should bar the application of "सुप्य—"। For a similar use of अभिलाषुक, cf "युद्धमनुविनभशो ऽभिलाषुकाः—" Sisu,

6. क्रोधलक्ष्म—क्रोधस्य लक्ष्म (चिह्नम्); इतत्। Qual. आयुधम्।

7 क्षमावन्त.—क्षमा is here शान्ति। सा अस्ति एषामिति क्षमा+मतुप (मत्वर्थीय)—क्षमावन्तः। Qual. तपोधना।

8. तपोधना'—तप एव धनामेषाम्, बहु। तपोधनाः ascetics. Nom. to भवति understood

9. क्व आयुधं (भवति), तपोधना क्व (भवन्ति)—The two repeated क्व here show the incongruity of the two statements, Malli elsewhere says "द्वौ क्वशब्दौ महदन्तरं सूचयतः"। There is a great difference between the two. Bharavi repeats this idea, cf, "क्व प्रशमः क्व च विमुक्तिपथः" Kirat VI sl 44, see canto I, sl 6 also

10 Voice ….भवभवता ••अभिलाषुकेन भूयते ..क्रोधलक्ष्मणा आयुधेन भूयते……क्षमावद्भिः तपोधनैः (भूयते)।

19. *Emancipating rites with slaughter in view is faulty.*

यः करोति वधोदर्का निःश्रेयसकरीः क्रियाः।
ग्लानिदोषच्छिदः स्वच्छाः स मूढः पङ्कयत्यपः॥ १९॥

Prak.—मूढः स अपः पङ्कयति (That fool makes the water muddy). If the water is already so—स्वच्छाः ग्लानिदोषच्छिदः अपः (No : He renders pure and thirst-quenching water muddy). Of what fool are you speaking ?—यः निश्रेयसकरीः क्रियाः बधोदर्काः करोति [I am speaking of that foolish person who performs religious works with molestation in view. In fact penance for the sake of revenge detroys all the effects of good deeds. This is just like defiling pure water) 19,

Prose —यः निःश्रेयसकरीःक्रिया बधोदर्काः करोति, स मूढ ग्लानिदोषच्छिदः स्वच्छाः अपः पङ्कयति । १९ ।

Eng.—That fool renders clear and thirst—allaying water muddy who performs deeds leading to salvation, having a view of molestation.

Beng—যে ব্যক্তি মুক্তিদায়ক তপোদানাদি ক্রিয়া হিংসার উদ্দেশে করে, সে মূঢ, পিপাসানাশক নির্মল জলকে পঙ্কযুক্ত করে।

Expl.—Penance with a view to revenge should never be done. In that case the good effects of penance do not accrue, rather evil results follow. In other words, this is like defiling good drinking water. 19.

Malli.—तपस अनार्थत्वे दोषमाह य इति1—यः पुमान् निश्चितं श्रेयः निःश्रेयसं मुक्तिः ["अचतुर—" इत्यादिना समासान्तनिपातः । "मुक्तिः कैवल्यनिर्वाण-निःश्रेयसामृतम्" इत्यमरः2] निःश्रेयस कुर्वन्ति इति 'निःश्रेयसकरीः' निःश्रेयसहे-तून् इत्यर्थ ["कृञो हेतुताच्छील्यानुलोम्येषु" इति हेत्वर्थे ट-प्रत्ययः । टित्वात् ङीप] 'क्रियाः' तपोदानादिकर्माणि 'बधोदर्काः' हिंसाफलकाः करोति ["उदर्कः फलमुत्तरम्" इत्यमरः4] अतएव 'मूढः स' पुमान्, ग्लानिः एव दोषः, तं छिन्दन्ति इति 'ग्लानि-दोषच्छिदः' पिपासापहारिणीः [क्विप] 'स्वच्छाः' निर्मलाः 'अपः पङ्कयति' पङ्कवतीः करोति ["तदस्त्यस्मिन्निति" इति मतुपः लुक्.5] महाफलसाधनस्य तपस.

दुष्करकर्मैः क्लिश्यैर्मः सञ्चाम्नुनः पङ्कसङ्करवत् प्रेक्षावद्भिः गर्हितः इत्यर्थः:6] [अत्र "अल्पवती वयोदर्कोत्थितं तपिहं तस्य पयसः पङ्कसङ्करीकरणम्" इति वाक्ये वाक्यार्थान्तरारोप्य प्रतिबिम्बकरणाक्षेपात् (? बिम्बप्रतिबिम्बीकरणात्) असम्भववस्तु (? असम्भववस्तु) सम्बन्धात् वाक्यार्थवृत्तिनिदर्शना नालङ्कारः:7] ॥ १९ ॥

Notes on Malli

1, He enumerates the faults of penance with victory in view, by अ etc. 2. निःश्रेयस is irregulaaly fermed by "अचतुर—" (char). lAmara says मुक्ति, कैवल्य, निर्वाण, निःश्रेयस and अमृत are synonymous, 3. The affix ट (in निःश्रेयसकरी) to denote 'cause' comes by the rule "कृञो हेतुताच्छील्यानुलोम्येषु" (कृ in the sense हेतु, ताच्छील्य etc. takes the affix ट) । As the affix drops ट hence ङीप comes in the feminine (by the rule 'टिड्ढाणञ्—') । 4 Amara says उदर्क means 'future results'. 5. The मतुप् (in पङ्कवती) elides by the maxim 'भाविष्टवद्भावे—' (णिच after words comes to denote भावार्थ ; then the word drops विन्, मतुप &c. as when the affix इष्ट follows (char). 6. The sense is the wise depreciates application of penance leading to great good, on insignificant things, as like defiling pure water. 7, Here the figure is निदर्शना from the meaning of a sentence for in the वाक्य "making penance with molestation in view is like rendering the water muddy"—another meaning being attached the idea of बिम्बप्रतिबिम्ब comes and there is connection with an impossible fact.

CHARCHA

1. करोति—कृ+अट ति। Nom. य. [चकार चक्रे, करिष्यति ते अकरोत्-अकुरुत, अकार्षीत्-अकृत]।

2, वधोदर्काः—हन + अप भावे वधः destruction. उदर्क result. See Malli 'उदर्कः फलमुत्तरम्'। वधः उदर्कः यासाम ; वहु। Pred. to क्रिया।
Religious works to g in evil motives is not good,

3. नि श्रेयस &c—निश्चित' श्रेय इति निःश्रेयसम् salvation, कर्मधा—। The word is irregularly formed with समासान्त (अ) added by the rule "अचतुर विचतुर-सुचतुर-स्त्रीपुंस-धेन्वडुह ऋकसाम-वाङ्मनस-अक्षिभ्रुव··· निःश्रेयस ··ऋकयजुष जातोक्ष महोक्ष-वृद्धोक्ष-उपशुन-गोष्ठश्वाः"। निःश्रेयस कुर्वन्तीति निःश्रेयस+कृ+ट+ङीप=निःश्रेयसकरी i, e, causing salvation. Qual. क्रियाः। By निःश्रेयसकरी क्रिया is meant तप' दान &c, that give salvation (निःश्रेयस) step by step। For gram. See Malli

4. ग्लानिदोष &c —ग्लानि' एव दोष इति ग्लानिदोष, (here पिपासा) कर्मधा—। तं छिन्दन्ति इति ग्लानिदोष+छिद+क्विप कर्तरि=ग्लानिदोषच्छिद' destroying thirst, Qual अपः। The epithet may also apply to निःश्रेयसकरी क्रिया for such works detroys our evil of birth &c. (ग्लानिदोष)। Contrue thus—य निःश्रेयसकरी' (अतएव) ग्लानिदोषच्छिद. क्रिया. वधोदर्का करोति &c.

5. मूढ —मुह+क्त कर्तरि=मूढ fool. The alt, form is मुग्ध'। Adj. Qual स। Or—Nom. to पङ्कयति For of स' aud मूढ either may be taken as nom.

6 पङ्कयति—पङ्क mud. तदस्ति आसाम इति पङ्क+वतुप=पङ्कवती muddy. पङ्कवतीः करोति इति पङ्कवत+णिच=पङ्क+णिच लटति=पंकयति renders muddy. Here the वतुप of पङ्कवत् elides when णिच, follows by the गणसूत्र "प्रातिपदिकात् धात्वर्थे बहुलमिष्टवच्च"। See Malli also and notes thereon,

7. Voice—येन...क्रियन्ते ··मूढेन तेन....पङ्कयन्ते।

20. Dont entertain the idea of wealth and wish—They destroy knowledge.

मूलं दोषस्य हिंसादेरर्थकामौ स्म मा पुषः।
तौ हि तत्त्वावबोधस्य दुरुच्छेदावुपप्लवौ ॥ २० ॥

Park—अर्थकामौ मा अपुषः [Money and desire should not be sought after], What's the harm ? हिंसादेः दोषस्य मूलं अर्थकामौ (These two are the primary causes of malice, envy &c) Any more of these ? तौ तत्त्वावबोधस्य दुरुच्छेदौ उपप्लवौ (Again money and desire stand in the way of true knowledge, If once the idea of money and desire take a deep hold in our mind, we can not efface this , and it ruins all our discrimination) 20,

Prose.—हिंसादेः दोषस्य मूलम् अर्थकामौ मा स्म पुषः। हि तौ तत्त्वावबोधस्य दुरुच्छेदौ उपप्लवौ।

Eng, Do not seek after money and desire, the root of evil, like malice etc, For these two are ineradicable obstacles towards enlightenment of knowledge,

Beng—হিংসাদি নীচগুণের মূলকারণ অর্থ ও কামের পুষ্টিসাধন (অর্থাৎ নিয়ত আশা আকাঙ্ক্ষা) করিও না। কারণ এই দুইটী তত্ত্বজ্ঞানের অনুচ্ছেদনীয় অন্তরায় বটে।

Expl.—Man cannot but commit sins and crimes when hunting after wealth and trying to have his desires fulfilled. Thus this pursuit after wealth and wish, naturally destroys advent of knowledge in our mind,

Malli.—ननु अर्थकामयोः अपि मोक्षवत् पुरुषार्थत्वात् तपसः तदर्थत्वे को दोष ? तत्र आह मूलम् इति1—'हिंसादेः [इति तद्गुणसंविज्ञानो बहुव्रीहिः। आदिशब्दात् अनृतस्तेयादीनां संग्रहः2] 'दोषस्य' अवगुणस्य 'मूल' कारणभूतौ ["स्त्रीकामो धनकामश्च किं न कुर्वन्ति पातकम् ?" इति भाव 3] 'अर्थकामौ मा अपुषः' न उपचिनुष्व [' स्मोत्तरे लङ् च" इति लुङ्। "पुषादि" इत्यादिना च्लेः अङादेशः1]

'हि' यस्मात् 'तौ' अर्थकामौ 'तत्त्वाववोधस्य' तत्त्वज्ञानस्य, मोक्षसाधनस्य इति शेषः, 'दुरुच्छेदौ' दुर्वारौ 'उपप्लवौ' हिंसादिप्रवर्तकत्वात् बाधकौ। अतः पुरुषार्थपरिपन्थिनौ एतौ, न पुरुषार्थौ इत्यर्थः5 ॥ २० ॥

Notes on Malli.

1. 'Wealth and wish like emancipation are aims of men' so what is the harm if penance has these aims—on this he says—मूलम् &c. 2. हिंसादिः is a case of तद्गुणसंविज्ञान बहुव्रीहि। (N. B.—बहुव्रीहि is of 2 kinds—(i) तद्गुणसंविज्ञान where the thing referred to by the samasa as well as its constituents are syntactically connected with the क्रिया, e, g, लम्बकर्णमानय, हिंसादि. मूलं भवति &c. (ii) अतद्गुणसंविज्ञान where the thing referred to by the samasa and its constituents are not connected with the क्रिया e, g दृष्टसमुद्रमानय]. 3. The sense is what sin is not comitted by those who desire women and wealth. 4. लुङ here is used by the rule "स्तोतरि—" (char). Then अङ in लुङ comes by the rule "पुषादि—" (char). 5. The idea is, hence these are not objects of desires, but these are obstacles in the way of men's highest desire.

CHARCHA

1. मूलम्—मूल meaning 'root' is neuter. विधेय of अर्थकामौ। "विधेयोद्देश्ययोः लिङ्गवचनेषु न तन्त्रता" इति मूलशब्दस्य क्लीवैकत्वम्।

2. हिंसादि.—हिंसा malice. सा आदि प्रभृति यस्य बहु। तस्य। Qual दोषस्य। By आदि is meant falsehood, theft &c. "आदिशब्दात् अनृतस्तेयादीनां संग्रहः"—Malli

3 अर्थकामौ—अर्थश्च कामश्च अर्थकामौ, द्वन्द्व। कामार्थौ is also correct by the varttika "धर्मादिष्वनियमः"। In compounds like धर्मार्थौ &c. there is no restriction of पूर्वनिपात। Obj. of पुषः।

4. पुषः—पुष दिवादि)+लुङ् स । Nom, त्वम् । लुङ् for all tenses is used in connection with माङ् by the rule "माङि लुङ् ।" अडागम of लुङ् then is prohibited by "न माङ् योगे । Again this लुङ् is optional here for स्म follows माङ्, the rule being "स्मोत्तरे लङ् च"। Here अङ् in लुङ् of (दिवादि) पुषादि roots &c. comes by the rule 'पुषादिद्युताद्यॢदितः परस्मैपदेषु'। [पुष्यति, पुपोष, अपुषत्] । Com— 'क्लैब्यं मा स्मगम ' Gita II etc

5. तौ—Refers to अर्थकामौ । Nom to भवत: understood.

6. तत्त्वाव &c—अव+बुध+घञ् भावे=अवबोध: enlightenment, advent. तत्त्व is essential i. e,, essential knowledge (आत्मतत्त्व) । तत्त्वस्य अवबोध इतम् । तत्त्व । योगे षष्ठी, related to उपप्लवौ ।

7. दुरुच्छेदौ—दु:खेन उच्छिद्येते इति दुर्+उद्+छिद्+खल् कर्मणि=दुरुच्छेदौ difficult to eradicate Qual, उपप्लवौ । Desire for wealth is an insurmountable bar to knowledge

8. उपप्लवौ—उप+प्लु+अप् भावे=उपप्लव obstacle तौ । Pred to तौ ।

9. Voice—' ·पोषि (त्वया) . ....ताभ्याम......दुरुच्छेदाभ्याम् उपप्लवाभ्याम् (भूयते) ।

10 Remark —अर्थ, काम, धर्म and मोक्ष are together called चतुर्वर्ग । Hence as factors of चतुर्वर्ग, अर्थ and काम should be sought after in proper time In other words, first virtuously earn money after qualifying yourself, then by money have your desires fulfilled Then being वासनाशून्य practise तपस् &c ; finally धर्म (i, e, तपस्, दान &c,) being properly followed मोक्ष will come, Thus in gaining चतुर्वर्ग we have to follow this order in good faith and should not do तपश्चर्या for some vindictive motive. This is the teaching uttered by Indra to Arjuna. Also comp.—"आवृतं ज्ञानमेतेन ··कामरूपेण···प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्" Gita.

21. *Acquisition of wealth through oppression is dangerous*

अभिद्रोहेण भूतानामर्जयन् गत्वरी: श्रिय: ।
उदन्वानिव सिन्धूनामापदामेति पात्रताम् ॥ २१ ॥

Prak.—जन आपदाम् पात्रताम् एति (People become the root pot for perils to come in) How so ? गत्वरी श्रिय अर्जयन् (People become so by earning worthless wealth) Wealth is necessary for livelihood—भूतानाम् अभिद्रोहेण अर्जयन् (I know that , it is good to earn by virtuous and honest path but earning by oppressing others leads us to evils) How is that like ?—उदन्वान सिन्धूनाम् इव (All the rivers flow to the sea ; thus the sea is the only receptable of all rivers , similarly men who earn in evil ways become the receptacle of all perils), 21.

Prose.—भूतानाम् अभिद्रोहेण गत्वरी: श्रिय अर्जयन् जन: उदन्वान् (समुद्र:) सिन्धूनाम् (नदीनाम) इव आपदा पात्रताम् एति ॥ २१ ॥

Eng.—People, earning unsteady wealth by oppressing creatures become the receptacle of dangers as the sea is that ofrivers, 21

Beng—প্রাণিগণের হিংসা ও দ্বেষ করিয়া অস্থির বিত্ত উপার্জ্জন করিয়া লোক, সমুদ্র যেমন নদীসমূহের আধার হয় সেইরূপ বিপদের আধার হইয়া থাকে ।

Expl—See Park.

Malli.—मुक्तिप्रतिबन्धकत्वात अपुरुषार्थौ अर्थकामौ इति उक्तम् । तत्र अर्थस्य दुःखैकनिदानत्वात् आक अपुरुषार्थत्वम् इति पञ्चभि प्रपञ्चयति,—अभिद्रोहणेति1—'भूतानाम् अभिद्रोहेण' हिंसया 'गत्वरी:' अस्थिरा: 'श्रिय' सम्पद 'अर्जयन्' जन., उदकमस्मि अत्र इति 'उदन्वान्' उदधि ["उदन्वानुदधौ च' इति निपातनात् साधु 2] "सिन्धूनां" नदीनामिव 'आपदां पात्रतां' मूलत्वम् 'एति' ॥ २१ ॥

Notes on Maili.

1. It is said that wealth and wish are not real objects of men, for these obstruct emancipation. He shows by the five slokas अभिद्रोहेण &c. that of these, wealth also being the main cause of misery, is not man's aim 2. उदन्वान् is irregularly formed by the rule "उदन्वान्—" (char)

CHARCHA.

1. अभिद्रोहेण—अभि+द्रुह+घञ भावे अभिद्रोहः malice, तेन। करणे ३या।

2. भूतानाम्... कृद्योगा कर्मणि षष्ठी। The कृत् is in अभिद्रोह।

3 अर्जयन्—अर्ज+णिच+लट् स्थाने शतृ=अर्जयन् earning, Qual. जनः। Here we have हेतौ शतृ by 'लक्षणहेत्वोः क्रियायाः।

4. गत्वरीः—Deriv, sl. 12. Qual, श्रियः।

5. श्रियः—श्री here means 'wealth' (सम्पद्), ता। Obj, of अर्जयन्। Deriv of श्री in sl 1 Canto I,

6. उदन्वान्—उदकमस्ति अस्य इति उदक+मतुप=उदन्वान् sea, The proper form would have been उदकवान्। But उदन्वान् is irregulorly formed when meaning a sea' and a संज्ञा of some one, the rule being "उदन्वान् उदधौ च"। उपमान of जन।

7. सिन्धूनाम्—सिन्धु is नदी (river); तेषाम or तासाम्। शेषे षष्ठी। उपमान of आपदाम्। As all rivers flow into the sea, so all perils flow unto one, earning money by evil ways

8. एति—इ (गतौ अदादि)+लटति। Nom जन। [इयाय, ऐत्, अगात एष्यति]।

9 पात्रताम्—पात्रस्यभाव इति पात्र+तल=पात्रता receptacle. ताम्। Obj of एति।

10. Voice...अर्जयता जनेन उदन्वता "पात्रता ईयते.......

22. *Wealth is sorrowful.*

या गम्याः सत्सहायानां यासु खेदो भयं यतः।
तासां किं यन्न दुःखाय विपदामिव सम्पदाम् ॥ २२ ॥

Prak—तासां सम्पदां किं यत् न दुःखाय (Everything of wealth produces sorrow) How is that like ? विपदाम् इव (wealth is exactly like misery—both producing sorrow). I do not understand well—या सत्सहायानां गम्या. (Compare the points—wealth can be gained by those having helping hands , similarly misery can be tided over by those having assistants). Any other similarity—यासु खेद (In wealth there is suffering ; imagine the pain in earning, securing and losing money. And misery itself is painful) Is that all ?—यतः भयम् (In wealth there is fear of theft, quarrel &c. In misery (विपद) fear is always present. Hence wealth (सम्पद) like misery (विपद) is ever painful and fearful to men) 22.

Prose.—याः सत्सहायानां गम्याः, यासु खेदः, यतः भयम्, विपदाम् इव तासां सम्पदां किं यत् दुःखाय न (भवति)।

Eng—Of wealth like misery which is to be acquired by good help, in which there is dejection and where there is fear, what thing is not there that is not conducive of sorrow 22.

Beng—যাহা সৎসহায়কর্তৃক প্রাপ্য, যাহাতে খেদ আছে এবং যাহা হইতে ভয় হয় বিপদের ন্যায় সেই সম্পদের কি না আছে যাহা দুঃখের কারণ না হয়।

Expl.—See Prak

Malli.—आपत्पायताम् एव व्यनक्ति या इति—'या' सम्पदः 'सत्सहायानां' विद्यमानसाधनानामिव पुंसां 'गम्या.' प्राप्याः, विपदः अपि सत्सहायानां गम्या. निस्तीर्या इत्यर्थः [("कृत्यानां कर्तरि वा" इति षष्ठी2] 'यासु' सतीषु 'खेदः' दुःखादिक्लेशः,

विपत्तस्तु खतः एव इति विशेषः, 'खतः साध्वःसत्सहायः 'सकम्' पनेकार्थत्वात् इति भावः। विपद्गस्त्वस्तु सत्सहाय एव इति भावः। किं बहुना—'विपदामिव तासां सम्पदां सम्भिन्न न 'किमसि इति शेषः अतद् दुःखाय न' भवति। सर्वे दुःखावहमेव इति भावः। [यदाहुः "अर्थानामार्जने दुःखमर्जितानाञ्च रक्षणे। विनाशे दुःखं व्यये दुःखं धिगर्थं दुःखभाजनम्॥" इति3] अतः हेया इति भावः। [अत्र यत् न दुःखाय' इत्युत्तरवाक्यस्य अव्यवहितानन्वयात् 'तासां किम्' इति पूर्ववाक्ये तच्छब्दोपादानं नापेक्षते। तदेतत् काव्यप्रकाशे स्पष्टम्]॥ २२॥

Notes on Malli.

1. The sense is peril too is to be overcome by good help. (N. B.—Our poet makes both सम्पद् and विपद् as painful. Malli, well shows how both are painful. See also Prak,) 2. सत्सहायानाम् has कर्तृ षष्ठी by the rule "कृत्यानां—" (char) 3. It is said there is difficulty in earning money, in securing it and in its loss and expenditure, so fie to money the cause of sorrow. 4, Here in the last clause ['यत् न दुःखाय] there is यत् and it does not refer to तद् of the subsequent clause [तासाम् किम् &c). All this is explained in Kavya-Praka. (See also our notes on 'ते' in Kirat 1 sl. 30).

CHARCHA.

1. गम्याः—गम+यत् कर्मणि गम्या' to be got. Here गम is प्राप्त्यर्थ, cf "गत्यर्थाः प्राप्त्यर्थाश्च"। Pred to या। It is true सम्पद् cannot be got without सहाय, cf. "महोदयानामपि सङ्घवृत्तिता सहायसाध्या प्रदिशन्ति सिद्धय' Kirat XIV sl 44, And विपद् is tided over if we have सत्सहाय। Here गम्य is अतिक्रम्य।

2. सत् &c—सह अयते गच्छति इति सह+अय+अच् कर्तरि सहायः help. सन् सहायः good help; कर्मधा। तेषाम्। कर्तरि षष्ठी by the

rule "क्तस्य च वर्तमाने" (the कर्तृ कर्त्ता of क्त affixes optionally takes षष्ठी)। Thus सत्सद्भार्थे: is also correct.

3. यशि—विषयाधिकरणेऽत्रमी। Or भावे ७मी। See Malli "धासु सतीषु।"

4. यतः—यद्+ङसि (५मी)+तसि स्वार्थे=यतः from which. "भीत्रार्थानां भयहेतुः" इति अपादाने ५मी।

5. किम—सामान्य नपुं सकम्। Nom. अस्ति to understood.

6 यत्—उत्तरवाक्यगतत्वे नोपादानात् तच्छब्दोपादनं नापेक्ष्यते। Nom. to भवति understood. See Notes on Malli.

7. दुःखाय—सम्प्रदाने ४र्थी by the varttika "क्लृपि सम्पद्यमाने च"।

8. विपदाम्, सम्पदाम्—Both are compared here so for as their painfulness etc. are concerned. See Park and Malli.

9 Voice—याभि. गम्याभि (भूयते)...छेदेन.....भयेन (भूयते).. केन न भूयते)।

23 Enjoyments lead to Danger.

दुरासदानरीनुग्रान् धृतेर्विश्वासजन्मनः।
भोगान् भोगानिवाहेयानध्यास्यापन्न दुर्लभा॥ २३॥

Prak.—आपत न दुर्लभा (Danger is easily available) Who easily falls in danger ?—भोगान् अधिष्ठाय न दुर्लभा (He falls in perils who is engrossed in riches) I cannot follow you—दुरासदान भोगान् (I mean that those people are entangled in difficulties who give them up to vast amount of riches rarely to be met with in this world). How so ?—विश्वासजन्मनः धृते उग्रान् अरीन् भोगान् (Monied men ever hoard wealth. But then their amassed money become the cause of their discomfort. They cannot entrust anyone with the money and always thinking of this amassed sum they find no peace at all. In

fact, the constant thought of money upsetes their mental peace). Any parallel ?—आहेयान् भोगान् अध्यास्य इव (One standing on the hood of a snake easily falls in danger; similarly men hoarding wealth see peril everywhere). 23.

Prose.—दुरासदान् विश्वासजन्मनः धृते उग्रान् अरीन् भोगान्, आहेयान् भोगान् इव अध्यास्य आपत् दुर्लभा न (भवति)। २३।

Eng —Danger is not difficult to be got by him who stand on riches as on the reptile hood—riches hardly to be acquired and that are enemies of peace (or staisfaction) which is derivable from faith. 23.

Beng—সর্পের ফণার ন্যায়, দুষ্প্রাপ্য এবং বিশ্বাসজাত সন্তোষের বিনাশক ধনে রত থাকিলে (অর্থাৎ ধন সঞ্চয় করিতে থাকিলে) বিপদ্ দুর্লভ হয় না (অর্থাৎ সহজেই বিপদ্ আসে)।

Expl.—Wealthy men connot confide their wealth with anyone, Thus their wealth destroy their mental peace and they find sorrow on all sides only for wealth. 23,

Malli.—किञ्च दुरासदान्' दुष्प्रापान् 'विश्वासजन्मनः' विश्वासात् जन्म यस्याः तस्याः [जन्मोत्तरपदत्वात् व्यधिकरणो बहुव्रीहिः 1] 'धृतेः' सन्तोषस्य 'उग्रान् अरीन्' [धनिकस्य सर्वत्र अनाश्वाससम्भवात् विश्रम्भसुखभञ्जकान् इत्यर्थः 2]। भुज्यन्ते इति भोगान्' धनानि 'आहेयान्' अहिषु भवान् ['दृतिकुक्षिकलशिवस्त्यस्त्यहेर्ढञ्'] 'भोगान्' फणान् इव ["भोगः सुखे धने चाहेः शरीरफणयोरपि" इति उभयत्रापि (?) विश्वः 4] 'अध्यास्य' अधिष्ठाय 'आपत्' विपत् न दुर्लभा'। ["आशीविषमुखमिव नैष्कर्म्यमिव भोगिनं पुमांसं बलात् आपदः अवस्कन्दन्ति इत्यर्थः 5] ॥ २३ ॥

Notes on Malli

1' Here the बहुव्रीहि is व्यधिकरण, for the word (विश्वासजन्मनः) has जन्म final in it. 2, The sense is, natually of a rich man having no confidence eveywhere, money destroys their satis-

faction of faith. 3. ठञ् after अहि comes by the rule 'हलिकुक्षि—' (Malli). 4. Viswa says, भोग means pleasure, wealth and the body and hood of a serpent [उभयत्रापि in Malli is meaningless and should be omitted]. 5 The idea is, danger forcibly tramples a person enjoying unwillingly even, like the hood of a serpent

CHARCHA

I. दुरासदान्=दुःखेन आसद्यते इति दुस्+आ+सद्+खल् कर्मणि= दुरासदा. hardly to be got. तान्। Qual. भोगान्। Riches cannot be easily got and amassed

2. अरीन्—अरि enemy. तान्। Pred to भोगान्। Money is an enemy to सन्तोष derivable from faith.

3. धृते—धृ+क्तिन्=धृति satisfaction (here). तस्याः। षष्ठी, related to अरीन्। In this sense of धृति, cf. "नितान्तिनीनां श्रममादधे धृतिम्" Kirat VIII- sl. 3 It also means धैर्य, cf. 'जन इव न धृतेश्चाल जिष्णुः' Ibid X. sl 23.

4. विश्वास &c,—वि+श्वस+घञ्, भावे विश्वासः confidence. तस्मात् जन्म (उत्पत्ति) यस्याः, व्यधि बहु। तस्याः। Qual धृते.। Satisfaction is possible when we have confidence in all, (This is an instance of व्यधिकरणपद-बहुव्रीहि। see Malli and notes on it).

5. भोगान्—भुज्यन्ते इति भुज+घञ् कर्मणि=भोग. riches तान्। Obj of अध्यास्य।

6. आहेयान्—अहि snake, तेषु भवा इति अहि+ढञ्=आहेयाः be-longing to snake. तान्। Qual. भोगान।

7. भोगान्—This भोग means 'hoods of snakes'. See विश्व quoted by Malli. तान्। उपमान of भोगान्।

8. अध्यास्य—अधि+आस+ल्यप् having stood Here the आधार of आस becomes कर्म by the rule "अधिशीङ्स्थासां कर्म" for आस is preceded by अधि। Hence भोगान् and not भोगेषु।

9. दुर्लभा—दुस+लभ+खल् कर्मणि स्त्रियाम्—दुर्लभा hardly to be got. Pred to आपत्।

10. Voice.—···आपदा दुर्लभया न भूयते··· ।

11. Remark—Here by the rule "समानकर्तृकयोः पूर्वकाले" both अध्यास्य and दुर्लभा should have the same कर्तृ । But कर्ता of अध्यास्य is जनः whereas that of दुर्लभा न भवति is आपत् । So the difficulty is avoided in such cases by taking स्थितस्य विद्यमानस्य &c as understood. Thus अध्यास्य स्थितस्य जनस्य आपत न दुर्लभा भवति ; cf "औशेलमिखर दृष्टा पुनर्जन्म न विद्यते इत्यादौ समानकर्तृकतानिर्वाहार्थं 'स्थितस्य' इत्यादि यथायथमध्याहार्यम्"—Manorama. But if we take the construction as अध्यास्य जनेन आपत् न दुर्लभा then the question of समानकर्तृकता does not arise

24 Fortune treacherous.

नान्तरज्ञाः श्रियो जातु प्रियैरासां न भूयते ।
आसक्तास्तास्वमी मूढा वामशीला हि जन्तवः ॥ २४ ॥

Prak.—Worship wealth, she wont be dangerous to you. —श्रिय. अन्तरज्ञा. जातु न (Fortune does not recognise high and low). She is fickle then—आसां प्रियै न भूयते (She does not love anyone, Hence worshipping fortune is of no value). Dont be attached to her then—मूढाः तासु आसक्ताः (Fools are attached to wealth). Can not men do away with this foolishness—जन्तव. वामशीला हि (It is difficult to avoid one's nature, and by nature men are perverse and भोगी, hence become attached to her (i e fortune) notwithstanding her frivolousness) 24.

Prose —श्रियः अन्तरज्ञाः जातु (कदाचित्) न (भवन्ति) । आसां प्रियै. न भूयते । मूढा अमी तासु आसक्ता. । जन्तव. वामशीलाः हि ।

Eng.—Forune is never a recogniser of difference (between good and bad). She has no favourite. Fools are those who are attached to her, indeed men are of perverse nature.

Beng—সম্পদ্ কখনও নীচানীচ বিশেষাভিজ্ঞ নয় (অর্থাৎ সম্পৎ সদসৎভেদ বোঝে না)। তার প্রিয় কেহই নাই। মূঢরাই তাতে আকৃষ্ট হয়। মানুষ বক্রস্বভাবেরই বটে। (তাই তারা এসব জানিয়াও সম্পদাসক্ত)।

Expl —Fortune is fickle, she does not count goodness and badness in men But still men are attached to her, for they are by nature inclined to her In other words Nature compels men to run after wealth—"स्वभावो निष्प्रतिक्रियः"।

Malli —इन अपि श्रियः स्त्रियः इति भाव नेति'1—'श्रियः', सम्पदः 'जातु' कदाचित् 'अन्तरज्ञा' नीचानीचविशेषाभिज्ञा 'न' भवन्ति। अतएव 'पात्रे' श्रियः 'प्रिये न भवन्ति' न ता क्वापि अनुरज्यन्ति इत्यर्थः। ननु अयं श्रीदोषो न पुरुष दोष इति चेत् तत्राह—'सर्वः अपि' जनाः 'तासु' अननुरक्तासु अपि श्रीषु 'आसक्ताः'। स्त्रीषु इव श्रीषु अननुरक्तासु अनुराग पुंसामेव अयं दोष इत्यर्थ 3। किमर्थं तर्हि तासु एव सर्वेषाम् आसक्ति 4 इति अत्रान्तरं न्यस्यति—आसेति। 'अन्तर' वामशीला वक्रस्वभावा हि। स्वभावस्य दुर्वारत्वात् इति भाव ॥ २५ ॥

Notes on Mallinatha.

1 He says hence too wealth is worthless, 2 If it be said that this is wealth's fault and not of men, on this he says, 3. The sense is, this is men's fault that they have affection on unattracted wealth as on unattracted woman 4. Then why this attraction of all for her

Charcha

1 अन्तर &c,—अन्तर difference अन्तरं जानातीति अन्तर+ज्ञा+क कर्त्तरि स्त्रियाम्=अन्तरज्ञा knower of difference, of Malli "नीचानीच विशेषाभिज्ञा"। Or जानातीति ज्ञा (स्त्रियाम्), अन्तरस्य ज्ञा, इतत। ता। Pred to श्रियः।

2 श्रियः—श्री here 'wealth' ता। Nom to भवन्ति understood.

3 जातु—An अव्यय meaning 'certainly', or better कदाचित्।

4 आसाम्--Refers to श्री।

5 प्रिये —प्रीणातीति प्री+क कर्त्तरि='प्रिय favourite तेः। अनुक्त कर्त्तर इया।

6 आसक्ताः—आ+सञ्ज+क्त कर्त्तरि=आसक्ता attached In this sense it is अकर्मक, but it is सकर्मक when meaning 'to place', of "भूयः स भूतेषु रमासस्ज"—Raghu, "मृत स्कन्धे समासजत्" Mahabharata. Nom, अभी।

7. मूढाः—Adj Qual, जन्तः । By nature man has a thirst for money, hence this attraction for wealth.

8. हि—An अव्यय अवधारणे (certainty).

9. Voice.—यैर्भि' अन्तरयामि' भूयते...प्रियाः भवन्ति . चमीभिः मूढैः आसक्तम्...वामयैर्वे . जन्तुभिः (भूयते) ।

10. Remark—Engrossed in worldly fortune we fall off from the higher aim of realising the self (cp. "श्रेय आददानस्य साधु भवति हीयते अर्थात् य उ प्रेयो वृणीते" Katha II 1), again being in worthless worldly riches we think ourselves as पण्डित, but really we are then thrown hither and thither and gain nothing (cp 'अविद्यायामन्तरे वर्तमानाः स्वयंधीराः पण्डितम्मन्यमानाः दन्द्रम्यमाणा परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः" Katha II 51) , so let us give up our natural worship of fortunes and betake ourselves to मुक्तिपथ ॥

25. Fortune's ways are mis-leading.

कोऽपवादःस्तुतिपदे यदशीलेषु चञ्चलाः ।

साधुवृत्तानपि क्षुद्रा विक्षिपन्त्येव सम्पदः ॥ २५ ॥

Prak.—स्तुतिपदे क अपवाद' [No infamy accrues where praise is due owing to fortune's discretion] Can you cite such an instance of fortune ?—यदशीलेषु चञ्चला [Yes , it is good that fortune is fickle with the wicked], Reverse is also seen—क्षुद्रा सम्पद साधुवृत्तान् अपि विक्षिपन्ति [I do not deny it , herein lies fortune's infamy that she sometimes turns away from the good too. Hence wealth is not to be coveted at all] 25

Prose.—यत् सम्पद अशीलेषु चञ्चला इति स्तुतिपदे क अपवाद', (न क अपि अपवाद इत्यर्थ.) । क्षुद्रा सम्पद साधुवृत्तानपि विक्षिपन्ति एव (इति अपवाद) ।

Eng.—There is no slander in the matter of praise, namely fortune is fickle with the wicked. But paultry fortune indeed forakes even the good.

Beng—সম্পদ্ দুঃশীলের প্রতি চঞ্চল—এই স্তুতিবিষয়ে কোনই অপবাদ নাই। কিন্তু ক্ষুদ্র সম্পদ্ সাধু চরিত্রদিগকেও ত্যাগ করিয়া থাকে (ইহাই নিন্দার কথা)।

Expl.—See Park.

Malli.—यदुक्तम् "नालक्ष्म्या: श्रिय." इति तदेव भङ्ग्यन्तरेण आह क इति1—'यत् सम्पद: अशीलेषु दु:शीलेषु विषये 'चञ्चला.' अस्थिरा: न तदिदम्[?] । उच्यते, यत: चञ्चला इति अत. 'स्तुतिपदे' स्तुतिविषये तत्र 'क अपवाद' का निन्दा ? किन्तु 'क्षुद्रा: सम्पद:', साधुवृत्तानपि विजिपन्ति एव' जहति एव , तदेव तासां निन्दास्पदत्वम् इत्यर्थ' । तस्मात् अर्थो न पुरुषार्थ इति सन्दर्भार्थ.2 ॥ २५ ॥

Notes on Malli.

1, It is said "wealth is not a recognier of difference"—this he says by क &c. in another way 2. The sense is – this is their point (item) of calumny Hence the gist of the speech is—wealth is not man's object or aim

CHARCHA

1, अपवाद'—अप+वद+घञ् भावे=अपवाद scandal, slander (निन्दा)। Nom to भवति understood.

2 स्तुतिपदे—पद is here वस्तु (matter) "पद व्यवसितत्राणस्थानलक्ष्माङ्घ्रिवस्तुषु" इत्यमर । स्तुते पदम्, इतत् । तस्मिन् । विषयाधिकरणे ७मी ।

3, यत्—An अव्यय meaning 'that'.

4, अशीलेषु—अविद्यमानं शीलमेषाम् इति बहु—, by the varttika "नञोऽस्त्यर्थानां बहुव्रीहिर्वाचोत्तरपदलोपश्च वक्तव्य."। Hence अविद्यमानशीलेषु is also correct अशीला characterless men. See "अशीलेषु दु:शीलेषु" Malli. विषयाधिकरणे ७मी ।

5, चञ्चला—चञ्चल fickle. स्त्रियाम् आप् । Qual सम्पद.। It is good that fortune is fickle with the bad. Fortune if fickle on असत्पात्र, then indeed she is not condemned but praised.

6. साधु etc.—वृत+क्त कर्तरि=वृत्तम् deed, hencecharacter. साधु

क्षतमेषाम्, बहु। ताम्। Obj, of विचिचन्ति। Adj. used substantively, This epithet contrasts with चुद्रत्व of सम्पद।

7 विचिपन्ति—वि+चिप+लट अन्ति forsakes, [चिपति ते, चिचेप, चिचिपे, अचैप्सीत् अचिप्त]। Nom सम्पद। Wealth forsakes the good too, this is her scandal, cp "स्वभावलोला इति अयश" etc

8. Voice—सम्पद्‌भि अचलाभि भूयते केन अपवादेन (भूयते) ..चुद्राभि सम्पद्‌भि' साधवता विचिप्यन्ते—।

26. Separation with favourite is depressing.

क्षतवानन्यदेहेषु कर्त्ता च विधुरं मनः।
अप्रियैरिव संयोगः विप्रयोगः प्रियैः सह ॥ २६ ॥

Prak—प्रिये. सह विप्रयोग. मन विधुरं क्षतवान् (Separation from the favourite made the mind sorrowful) Did you experience it ? अन्यदेहेषु क्षतवान् (Yes, the expeience was in a past birth and at a past time) Is that all ? कर्त्ता च (Separation will again agitate you at the future birth (and at a future time), What is the proof ? अप्रिये संयोग इव (Union with the un-wished-for objects like separation from the good ones, pains men. This is universally true for all times And everyone experiences it in his past, present and future circumstances) 23

Prose.—अप्रियैः संयोग इव प्रियैः सह विप्रयोग अन्यदेहेषु मन विधुर क्षतवान् कर्त्ता च। २६।

Eng.—Like union with unliked things, separation from the favourite agonised the mind in your pastbody and shall agonise it in your future one too. 26

Beng—অপ্রিয়ের সহিত সংযোগের ন্যায় প্রিয়ের সহিত বিয়োগ তোমার অতীতদেহে মনকে দুঃখিত করিয়াছিল এবং ভবিষ্যৎদেহেও মনকে দুঃখিত করিবে।

Expl.—Separation and union are correlative terms—these are like convex and concave sides of a mirror Thus where there is union with an unfavourite there is separation from the favourite This is universally true and was experienced and will be experienced by all

Malli—"ननु नार्थमहमर्थये, किन्तु वीरधर्ममनुपालयन् वैरनिर्यातनमिच्छामि इति आशङ्का तदपि परपीडात्मकत्वात् अयुक्तमिति श्लोकचतुष्टयेन आचष्टे—कृतवान् इति1, तत्र आत्मदृष्टान्तेन एव परपीडातः निवर्तितव्यम् इत्याशयेन आह2—'अप्रिये' अनिष्टवस्तुनि संयोग इव', 'प्रिये' इष्टवस्तुनि 'सह विप्रयोग' विरह 'अन्यदेहेषु' स्वस्य एव देहान्तरेषु अतीतानागतेषु इति शेष, 'मन विधुर' दुःखित 'कृतवान्', 'कर्त्ता' करिष्यति च (भविष्यं लृट्)। तदभिमाने च अनुभवते इति शेष। इष्टनाश दुःखहेतु इति सर्वत्रापि त्रैकालिकमिति भावः श्लोकार्थ 3 ॥ २६ ॥

Notes on Malli.

1 Apprehending the saying "I don't want wealth, but following the custom of a warrior I wish revenge on enemies,"—he says by four slokas beginning with कृतवान् &c —that, that too is improper for it oppresses others 2 Even in that case, one should desist from oppressing others by his own instance—with this object in view he says 3. The meaning of the sloka is—"loss of the wished for causes sorrow" is true everywhere and at all times

CHAKCHA

1 कृतवान्—कृ+क्तवतु कर्तरि=कृतवान् made Nom विप्रयोग and संयोग। This implies past experience

2 अन्यदेहेषु—अन्ये देहा कर्मधा—। तेषु। अन्यदेह means either (i) past and future births, or (ii) past and future state of one's own body. Here we prefer the second meaning, for experiences in a prior birth &c. are not remembered. Thus

Malli's स्वस्य एव देहान्तरेषु should be taken as स्वस्य एव देहावस्थान्तरेषु । अधि ७मी ।

3. कर्ता—कृ+लुट ता should make. Nom. नियोग । अनद्यतन भविष्यति लुट् । (करोति—कुरुते, करिष्यति ते, चकार चक्रे । अकार्षीत् अकृत) । This refers to a future experience In fact the sorrowful experience of प्रियवियोग and अप्रियसंयोग is experienced by all at all times. Also See Malli

4. विधुरम्—विगता धूरस्य, विधुरम् sorrowful, बहु— । Here वि+धुर becomes वि-धुर by the rule "ऋक्पूरब्धूःपथामानक्ष" समासान्त अ is added to ऋच्, पुर्, अप्, धुर्, &c. but not when धुर has connection with अक्ष । Pred to मन ।

5 अप्रिये.—न प्रिया , अप्रतत । ते । सप्तार्थे ३या ।

6, संयोग —सम्+युज+घञ भावे=संयोग union Nom to कृतवान् &c.

7 विप्रयोग —वि+प्र+युज+घञ भावे=विप्रयोग separation. Nom, to कृतवान् &c

8 Voice— विप्रयोगेन संयोगेन मन. विधुरं कृतम् · ।

27· Favourable union brings happiness

शून्यमाकीर्णतामेति तुल्यं व्यसनमुत्सवैः ।

विप्रलम्भोऽपि लाभाय सति प्रियसमागमे ॥ २७ ॥

Prak.—प्रियसमागमे सति शून्यम् आकीर्णताम् एति [When there is union with the beloved object, even the empty seems full. In other words, all wants go away during good union]. What else ? व्यसनम् उत्सवैः तुल्यं भवति [Danger is then as good as festivites) Is this all ?—विप्रलम्भ अपि लाभाय भवति (Deception then equals gain. In fact, all losses etc are not counted as such when we are united with our favourite things) 27.

Prose —प्रियसमागमे सति शून्यम् आकीर्णताम् (पूर्णताम्) एति, व्यसनम् उत्सवै. तुल्यं (भवति), विप्रलम्भ. (प्रतारणा) अपि लाभायभवति ।

Eng—There being union with the favourite, the empty seems full, danger becomes equal to festivity and deception turns to gain. 27.

Beng—প্রিয়বস্তুর সহিত সংযোগ হইলে রিক্ততা ও পূর্ণতা প্রাপ্ত হয়, বিপদ্ উৎসবের তুল্য হয় এবং প্রতারণাও লাভে পরিণত হয় বা তদ্রূপ হয়।

Expl —See Prak

Malli.—सम्प्रति इष्टसमागमस्य सुखहेतुत्वमाह, शून्यमिति1—'प्रियसमागमे' इष्टजनसंयोगे सति 'शून्यं' रिक्तमपि 'आकीर्णतां' सम्पूर्णतां 'एति, सम्पूर्णमिव प्रतीयते इत्यर्थः। 'व्यसनं' विपदपि 'उत्सवेन तुल्यम्' ["व्यसनं विपदि भ्रंशे" इत्यमरः 2] 'विप्रलम्भ' वञ्चना प्रतारणा इति यावत् स 'अपि लाभाय'। किं बहुना प्रियसङ्गतस्य सर्वावस्थासु अपि सुखमेव इत्यर्थः3 ॥ २७ ॥

Notes on Malli

1, Now by शून्यम् &c he enumerates the advent of happiness of union with the beloved, 2, Amara says, व्यसन means 'danger' and 'slip' &c (N. B.—The quotation from Amara is not complete here) 3, The sense is, what to say more, under all circumstances happiness comes indeed to one, united with the favourite

CHARCHA

1 शून्यम्—शून्य is emptiness, void Adj used substantively. During good union, a solitary place becomes full of men, poverty becomes equal to wealth &c. Nom to एति।

2 आकीर्णताम्—आ+कॄ+क्त कर्तरि=आकीर्ण full तस्य भाव इति आकीर्ण+तल् भावे=आकीर्णता fullness ताम्। Obj. of एति।

3. एति—इ+लट् ति, attains Conj sl 21 Nom शून्यम्।

4. तुल्यम्—तुलायां भवम् etc इति तुला+यत=तुल्यम् equal. Pred, to व्यसनम्।

5 व्यसनम्—वि+अस (दिवादि क्षेपे)+ल्युट् अधिकरणे=व्यसनम् danger, Nom to भवति understood, "व्यसन विपदि भ्रंशे दोषे कामजे कोपजे" इत्यमरः।

6. उत्सव—उद्+सू+अप भावे=उत्सव festivity, तेषां तुल्यशब्द योगे षष्ठी by the rule "तुल्यार्थैरतुलोपमाभ्यां तृतीयान्यतरस्याम्।" Hence alt. form is उत्सवानाम्।

7. विप्रलम्भ—वि+प्र+लभ+घञ् भावे=विप्रलम्भ deception, Nom to भवति understood Here नुम् comes by the rule "लभेश्च"—लभ takes नुम् when अजन्त affixes follow but not when शप् and लिट् follow. Here note "उपसर्गात् खल घञोः" लभेर्नुम् स्यात्।

8 लाभाय—लभ+घञ् भावे=लाभ gain. तस्मै। सम्प्रदानत्व of the word is here enjoined by the varttika "क्रिया सम्प्रदानाच्च"।

9. सति—अस+लट् स्थानिवत्=सत् being तस्मिन्। Qual Or Pred to प्रियसमागम।

10. प्रिय &c, —सम+आ+गम+अप् भावे=समागम union. प्रियस्य समागमः, शेषषष्ठीसमास। Or—प्रियेण समागम सुपसुपा or तस्मिन् तस्मिन्। भावे ७मी, by the rule "यस्य च भावेन भावलक्षणम्"।

11 Voice—शून्य न अनीयत इयं ... व्यसनेन तुल्येन (भूयते) .. विप्रलम्भेन भूयते।

28 Separation makes everything bitter.

तदा रम्याण्यरम्याणि प्रियाः शल्यं तदासवः।
तदैकाकी सबन्धुः सन्निष्टेन रहितो यदा॥ २८॥

Prak—Very easy.

Prose.—यदा जनः इष्टेन रहितः (भवति) तदा रम्याणि (वस्तूनि) अरम्याणि (भवन्ति), तदा प्रियाः असवः शल्यं (भवन्ति), तदा सबन्धुः सन् (जनः) एकाकी (भवति)। Or—तदा रम्याणि अरम्याणि [भवन्ति)……यदा इष्टेन रहितः (भवन्ति)।

Eng.—Wh n forsaken by th) beloved, then the agreeable seems disagreeable favourite life appears (piercing) like a shaft and one seems alone though among friends 28,

Beng—যখন শোক ইষ্ট বস্তু কর্তৃক পরিত্যক্ত হয়, তখন রম্য দ্রব্য ও অমনোহর হয়, প্রিয়প্রাণও শল্যবৎ (অসহ্য) হয়, এবং বন্ধুযুক্ত হইয়াও (নিজেকে) একাকী মনে করে।

Expl —When forsaken by the favourite object, then everything appears intolerable

Malli —पुन प्रकारान्तरेण प्रियविप्रयोगस्य दुःखहेतुत्वमाह तदेति—'तदा रम्याणि' अपि 'अरम्याणि' अमनोहराणि भवन्ति। किं बहुना—'प्रिया अमव' प्राणा अपि 'शल्यं' शल्यवत् असह्या भवन्ति इत्यर्थः। किं च तदा सबन्धु, सन् अपि 'एकाकी' असहाय एव ['एकादाकिनिच्चासहाये" इति आकिनिच् प्रत्यय 2] कदा ? इत्याकाङ्क्षायामाह—'यदा इष्टेन रहित' भवति तदा एव सर्वम् इत्यर्थ ॥ २८ ॥

Notes on Malli

1 ... by तदा he says the painfulness of separation from the favourite, 2, The affix is आकिनिच् (after एक) to mean असहाय, by the rule "एकात—" (Malli)

CHARCHA

1 यदा तदा—These are correlatives, cf 'यत्तदो नित्यसम्बन्ध"। यद्+ङि (७मी)+दा, कालार्थे=यदा when Similarly तदा।

2 रम्याणि —Deriv sl 11 रम्य agreeable object Adjective used substantively, nom to भवन्ति understood

3 अरम्याणि—Deriv ante, न रम्याणि, नञ तत्। Pred to रम्याणि। in the absence of the beloved pleasurable things appear unpleasurable. All relish go off

4 प्रिया—Deriv ante Adj Qual असव।

5 शल्यम्—शल्य is 'shaft', pred, to असव। "द्विधेयोद्दृश्ययो" लिङ्ग-वचनेषु न तन्त्रता"—इति शल्यशब्दस्य नपुंसकत्वम्। शल्य means "शल्यम्"; See Malli Life seems piercing like a shaft when the beloved one is not at hand, cf 'यस्य न कविते दयित। इवदहनसूर्यिनादोधितसल्य'—Kavya prakas

6 असव—The word असु meaning 'Life' is always masculine plural. Nom to भवन्ति understood, cf "दाराक्षतलाजानाम् बहुत्वञ्च" इत्यमरः।

7. एकाकी—एक+आकिनिच् (असहायार्थे)=एकाकी alone Pred to जन understood

8 सबन्धु—बन्धुना सह वर्त्तमान, बहु। Qual, जन। Alt. from is सहबन्धुः by the rule "वोपसर्जनस्य"।

9. सन्—Deriv, sl, 27 under मति। Qual जन।

10. इष्टेन—इष इच्छार्थक+क्त कर्मणि=इष्ट beloved one तेन। अनुक्ते कर्त्तरि तृया।

11. रहित—रह+णिच+क्त कर्मणि=रहित deserted, forsaken, Agrees with उक्तकर्म—जन understood, रह+णिच means 'to desert', cf "रहयत्यापदुपेतमायति"—canto II

12 Voice—'रम्यं असव्य' (भूयते)...'प्रिये असुभि शल्येन भूयते'... 'सबन्धुना सता (जनेन) एकाकिना (भूयते)...इष्ट जन रहितवान्।

13. Parallel—"प्राणा यथात्मनोऽभीष्टा भूतानामपि ते तथा। आत्मौपम्येन भूतेषु दयां कुर्वन्ति साधव॥"

29 *As you avoid your discomfort—So desist from oppressing others*

युक्तः प्रमाद्यसि हितादपेतः परितप्यसे।
यदि नेष्टमात्मनः पीडा मा सञ्जि भवता जने॥ २८॥

Park —What more during favourable union ?—युक्तः प्रमाद्यसि [During agreeable union, you and people become extremely delighted (and in their excessive delight they forget all)] —is but natural—हितेन अपेन परितप्यसे [Similarly separated from the favourite man become sorrowful], I realise this—यदि आत्मन पीडा न इष्टा (तदा) भवता जने मा सज्जि, You dont desire your own discomfort similarly think that others also do not wish their own oppression Hence from your own standard desist from oppressing others. Oppression whether in one's own body or in the body of others, is equally painful], 29.

Pro e,—(हितेन) युक्तः प्रमाद्यसि, हितात् अपेत परितप्यसे। यदि आत्मन पीडा न इष्टा (तदा) भवता जने मा सज्जि । २९ ।

Eng —United with the beloved you become excessively delighted separated from the beloved you experience sorrow, If your own oppression is undesirable then be not bent on other's oppression, 29

Beng—প্রিয়যুক্ত হইলে তুমি অত্যন্ত হৃষ্ট হও প্রিয়হীন হইলে পরিতপ্ত হও। যদি তুমি নিজের পীড়া ইচ্ছা না কর, তবে তুমিও পরপীড়ায় নিযুক্ত হইও না।

Expl. Oppression is unpleasant None desires it, for everyone naturally shirks the unpleasant Considering this desist from tormenting others

Malli,—किञ्च 'युक्त' हितेन इति शेष । हितेन इष्टेन युक्तः सन् 'प्रमाद्यसि' प्रकर्षेण 'माद्यसि' हृष्यसि। 'हितात् अपेत परितप्यसे' परितप्तः भवसि [तपे दवादिकस्य वर्तरि लट 1] । सत्यमेव तत किम् ? अत आह यदीति—'पीडा, आत्मन ' स्वस्य च 'न इष्टा यदि' तर्हि 'भवता जने' परस्मिन्नपि 'मा सज्जि' सज्जतां (? सज्यताम्) [सज्जते, ण्यन्तात् कर्मणि लुङ् 2 (?)] आत्मदृष्टान्तेन परपीडात निवर्त्तितव्यमित्यर्थ । पीडाया परात्मनो, समत्वात्3 ॥ २९ ॥

Notes on Malli

1. (In परितप्यसे) we have कर्त्तरि लट् after तप of the दिवादि class 2. In सज्ञि we have कर्मणि लुङ् after सञ्ज+णिच् [N. B—Here Malli's reading seems unsound, if लुङ् (कर्मणि) is added after सञ्ज+णिच् then the form is सञ्जि no doubt with अडागम dropped in connection with मा। But better take सञ्जि here as भावे लुङ् after सञ्ज (see char) So in place of Malli's सञ्जताम् read सज्यताम्। Exposition without णिच् is more impressive (see char)] 3. The sense is, judging from your own case desist from oppressing others, oppression of others or of self is the same.

CHARCHA

1 युक्त—युज+क्त कर्मणि=युक्त "युक्त united i, e, united with agreeable, See Malli—"युक्त हितेन इति शेषः" &c Qual त्वम् understood

2 प्रमाद्यसि—प्र+मद (दिवादि)+लट् सि, become highly delighted Nom त्वम्। प implies प्रकर्ष (excess). प्रमाद also means 'carelessness' (अनवधानता)। Hence the epithet may be taken in a double sense here, namely (i) agreeable union brings excessive delight and (ii) [in excessive delight] carelessness, comes Construe—'प्रमाद्यसि as (i) प्रहृष्टो भवसि, (ii) प्रहर्षात् अनवधानश्च भवसि इत्यर्थः। In this double sense of प+मद, cf, "न प्रमाद्यन्ति प्रमदासु विपश्चितः"—Manu [प्रमाद, मदिष्यति, प्रमदन]।

3. हितात्—Deriv, canto (I) sl 4 under हितम्। अपादाने ५मी by the rule 'ध्रुवमपायेऽपादानम्'। हित is इष्ट।

4 अपेत.—अप+इ+क्त कर्त्तरि=अपेत. separated, Pred to त्वम्।

5. परितप्यसे—परि+तप (दिवादि)+लट्से कर्त्तरि। You pine, In this sense परि+तप is here and elsewhere used as दिवादि by the poet, also cf, "बध्ये व कौन्त्यो परितप्यमान"—Canto XVII sl. 4,

6 इष्टा—इष+क्त कर्मणि स्त्रियाम्=इष्टा wished, desired, Nom. त्वया understood,

7 पीड़ा—पीड+अ भावे स्त्रियाम्=पीडा oppression, उक्ते कर्मणि १या। [illegible] of इष्टा।

8 मञ्जि—मञ्ज+लुङ (इ) भावे। Here अडागम in लुङ् is prohibited by the rule "नमाङ्योगे"। Again लुङ् in place of लोट comes here by the rule 'माङि लुङ'। Malli's णिच् here is superfluous, with or without णिच् the form would be मञ्जि in voice ch, As the meaning is well understood without णिच so the reading मञ्जि without णिच is preferred. Hence derive it here as only भावे लुङ, thus भवान मञ्जि=(mourn) 'पीडत्वेन मञ्जतांभवतु, भवान् मा मञ्जि with लुङ in the (कर्तृवाच्य), भवान् मा मञ्जि (with लुङ in the भाववाच्य)।

9 भवता—Derivation, अनभिहिते कर्तरि ३या। भवत् (you) governs a verb in the third person, [cf the rule '. प्रथम']

10 जने—विषयाधिकरणे ७मी।

11 Voice— त्वया युक्तेन प्रसन्नेन .. अपेतेन पीडा न दृष्टवान् भवान् (माङ्गीत) ।

30 Life transitory—stick to justice

जन्मिनोऽस्य स्थितिं विद्वान् लक्ष्मीमिव चलाचलाम् ।
भवान मा स्म वधीन्न्याय्यं न्यायाधारा हि साधवः ॥ ०॥

Prak —भवान् न्याय्य मा स्म वधीत् [Never violate justice], If I gain by violation of justice'—अस्य जन्मिनः स्थितिं चलाचलाम् विद्वान् न्याय्य मास्म वधीत् [Temporary gain is of no avail. Think that longevity of this body and of us is uncertain. We may perish at any moment Justice only prevails for all times], Are we really short lived—लक्ष्मीमिव चलाचलामस्य स्थितिं विद्वान् [As wealth is never permanent but is passing always, so are we and our bodies too], Then what am I to do—न्यायाधारा हि

साधवः [Follow justice only. Justice is the only recourse of the good. Just deeds will make you immortal though your body perishes—सुचरितानि त्वयोपास्यानि). 30.

Prose.—अस्य जन्मिन स्थितिं लक्ष्मीमिव चलाचलां विद्वान् (ज्ञात्वा) भवान् न्याय्यं मा स्म वधीत्, हि साधवः न्यायाधाराः भवन्ति।

Eng.—Knowing that the longevity of the creature is passing like fortune, you do not voilate justice, Because the good indeed are the receptacles of justice 30.

Beng—উৎপত্তিশীল এই জীবের স্থিতি সম্পদের ন্যায় অনিত্য জানিয়া আপনি ন্যায় বিনাশ বা ত্যাগ করিবেন না। কারণ সাধুরা ন্যায়ের আধার হইয়া থাকেন।

Expl.—See Park.

Malli —अथ देहास्थैर्य्यश्रद्धया च परपीड़ा न कार्य्या1 इति आह, जन्मिन इति—'अस्य जन्मिनः' उत्पत्तिधर्मिकस्य शरीरिणः, [व्रीह्यादित्वात् इनि] 'स्थितिं' लक्ष्मीमिव चलाचलां' चञ्चलां जन्मिधर्मत्वात् एव चलाम् अनित्यामित्यर्थ [चलतेः पचाद्यच्। "चरिचलिपतिवदीनां वा द्वित्वमच्याक् चाभ्यासस्य इति वक्तव्यम्" इति द्विर्भाव, अभ्यासस्य आमागमश्च2] 'विद्वान्' जानन् इत्यर्थ ["विदे शतुर्वसु" इति वैकल्पिको वस्वादेश] 'भवान न्यायादनपेतं' 'न्याय्यम्' ["धर्मपथ्यर्थन्यायदनपेते" इति यत् प्रत्ययः] 'मास्मवधीत्' मा नाशय इत्यर्थः ["स्मोत्तरे लङ् च" इति लुङ्। "लुङि च" इति हन वधादेश। "शेषे प्रथम." इति प्रथमपुरुष 4] 'हि' यस्मात् 'साधव न्यायाधाराः' न्यायावलम्बा' [बहुव्रीहिः तत्पुरुषो वा] न्यायत्यागी साधुत्वमेव न स्यात् इति भावः ["न्यायाचाराः" इति पाठे न्यायमाचरन्तीति तथोक्ता.। "कर्मण्यण्"] ॥ ३० ॥

Notes on Malli.

1. Oppression of others should not be done on the faith of the uncertainty of the body 2. In चलाचलाम् we

have अच् (पचादि) after चल। Reduplication of चल and आक् of the अभ्यास when अच follows comes by the vartika "चरिचलिपति" (Malli) 3 लुङ् in वधीत् comes by the rule "स्मोत्तरे—" (sl 20). Again वध is ordered in place of हन in लुङ् by the rule "लुङि च"। भवत् is counted as प्रथमपुरुष (third person) by the rule "शेषे प्रथमः।" 4 न्याय्याधार is an instance of either तत्पुरुष and बहुव्रीहि। 5 If the reading be "आधार" then अण् comes by the rule "कर्मण्यण्"।

CHARCHA

1, जन्मिनः—Deriv, sl, 13 तस्य। शेषे षष्ठी related to स्थितिम्।

2. अस्य—Qual, जन्मिनः। इदम् is here used to refer to Arjuna's body near at hand, cf "इदमस्तु सन्निकृष्टम्"।

3 स्थितिम्—स्था+क्तिन् भावे=स्थिति stay here 'longevity'. ताम्। Obj, of विद्वान्।

4 विद्वान्—विद्+लट् स्थाने शतृ=विद्वस् or विदत् knowing, Qual. भवान्। Here वसु is ordered in place of शतृ of विद् by the rule "विदेः शतुर्वसुः"।

5. लक्ष्मीम्—लक्ष्मी here fortune, ताम्। उपमान of स्थितिम्। Fortune is passing, so our life too— 'अनित्यं खलु जीवितम्"।

6 चलाचलाम्—चलतीति चल+अच पचादि+टाप् स्त्रियाम्=चलाचला passing ताम्। Pred, to स्थितिम्। In चलाचला we have अभ्यास and आगागम by the varttika "चरिचलि"—(Malli) चला is also—correct in this sense

7 वधीत्—हन+लुङ द। Nom. भवान। [हन्ति, हि जहि, जघान, हनिष्यति, अहन्]। लोडर्थे लुङ by—माङि लुङ। For grammar here see Malli and "मा स्म पु" (sl 20), Don't sacrifice justice, It is ever-lasting; but life is short lived.

8. न्याय्या &c—नितरामयते अनेन इति नि+अय+घञ् करणे=न्याय: justice, or better नि+इ+घञ् करणे=न्यायः by the rule "अध्यायन्यायोद्यावसंहाराश्च"। आ+धृ+घञ् अधिकरणे=आधार. receptacle, न्यायानाम् आधारः—i e

(आधारभूत) इनत्। ते। Pred to साधव। Or आधारमाधर (भावे घञ supporting. न्यय आधार एषाम्, बहु। As a sound man you should uphold justice.

9 हि—An अव्यय denothing हेतु (cause), "हि हेतावविधारणे"।

10, Voice—...विदुषा भवता , वधि ....साधुभि न्याय धार्यं (भूयते)।

31 Give up war—embrace asceticism

विजहीहि रणोत्साहं मा तपः साधु नीनशः।
उच्छेदं जन्मनः कर्तुमेधि शान्तस्तपोधन ॥ ३१ ॥

Prak.—Everything is evanescent—in salvation only there is eternity—विजहीहि रणोत्साहम् (Hence to prepare yourself for salvation give up this belligerent spirit) What then?—मा साधु तप नीनश (Then your firm asceticism will not perish) But what about my salvation?—हे तपोधन जन्मन उच्छेद कर्तु शान्त एधि (O Ascetic, be you self controlled to avoid re birth In other words, your salvation will naturally follow from your self-control) 31

Prose—हे तपोधन, रणोत्साह विजहीहि, साधु तप मा नीनश। जन्मन उच्छेद कर्तु शान्त एधि (भव)।

Eng—O Ascetic give up enterprise for war, do not destory good penance, Be you self controlled to eliminate rebirth

Beng—হে তপোধন, রণোদ্যোগ ত্যাগ কর, সাধু (অর্থাৎ মুক্তিদায়ক) এই তপস্যা নষ্ট করিও না। পুনর্জন্মের নাশ করিবার জন্য শান্ত হও।

Expl—See Prak

Mall.—'तर्हि किं मे कर्तव्यम्', तत्राह विजहीहीति—हे 'तपोधन' रणोत्साह रणोद्योगं [लोकोत्तरेषु स्थेयान् प्रयत्न उत्साह 2] त 'विजहीहि' त्यज ('आच हौ' इतीकार 1) 'साधु' समीचीन' निःश्रेयसकरत्वात् इति भाव.।

'तपः मा नीनशः' न नाशय [नश्यति· तस्मात् माङ्योगात् आशिषि लुङ्। अडागमनिषेधश्च3] किन्तु 'अन्यनः' उच्छेदं कर्तुं मोक्ष साधयितुमित्यर्थः। 'यान्तः एधि' विजिगीषानिवृत्तः भव इत्यर्थे ["हुझल्भ्यो हेर्धिः" इति धिः। "घ्वसोरेद्धावभ्यासलोपश्च" इत्येकारः 4] २१ ॥

Notes on Malli.

1, उत्साह is great effort in superhuman deeds. 2, ई here (i, e. in जहीहि of जहीहि) comes by the rule "आच हौ"—आ, इत् and ईत् come after the root 'हा' when हि follows. 3, In नीनशः we have लुङ् (after नश+णिच) in connection with माङ to denote आशिस्। Prohibition of अट् comes by the rule "न माङ्-योगे"। 4 In एधि, धि in place of हि comes by the rule 'हुझल्भ्यो हेर्धिः'। Again ए is ordered in place of अस् when हि follows, the rule is ',घ्वसोरेद्धौ अभ्यासलोपश्च"—ए is ordered after दा &c. in place of अस, when हि follow—अभ्यास of दा &c, also elides.

CHARCHA

1, विजहीहि—वि+हा+लोट हि। Give up. Nom, त्वम् understood, Alt, forms are—विजहाहि and विजहिहि [जहाति, अजहात्, अहासीत्, जहौ]।

2 रणोत्साहम्—उद+सह+घञ् भावे=उत्साह enterprise, रणे उत्साहः enterprise in war. सुपसुपा। तम् Obj, of विजहीहि। Warring spirit destorys penance, so give it up.

3. नीनशः—नश+णिच+लुङ्,स। You destroy, Nom त्वम् understood. Here लुङ is in the sense of आशिस्। माङ्योगे लुङ्, अडागमनिषेधश्च। Trace णिच thus—तप. नश्यति (penance vanishes), त्वं तपः नाशयसि (with णिच्)—then in लुङ्=त्वं तपः अनीनशः।

4 साधु—Adj, Qual, तपः। तपस is called साधु for it is conductive to salvation, See Malli—"निःश्रेयसकरत्वात् इतिभाव"।

5. उच्छेदम्—उद+छिद+घञ् भावे=उच्छेदः extirpation, तम्। Obj, of कर्तुम्।

6, एधि—अस+लोट हि। Nom. त्वम्। Conj, ante.

7, शान्तः—शम+क्त कर्तरि (अकर्मकत्वात्)=शान्तः controlled. Pred. to त्वम् understood. शान्त means शमगुणान्वित। In शान्त, दीर्घ of उपधा (अ) is by the rule "अनुनासिकस्य क्विझलोः"। So we get क्रान्त, वान्त etc.

8. तपोधन—तपः एव धनमस्य, बहु। तत् सम्बुद्धौ। As तपोधन don't destroy your तपस्.

9. Voice—...त्वयोत्सुकेन विधीयताम्... ...भाविनि (त्वया)......शान्तेन भूयताम्। [In change of Voice, भू comes in place of अस; the ruel is "अस्तेर्भूः"]।

10. Remark—The instruction is—give up the hankering after wordly prosperity, then try to realise the soul within us by self-contral and penance, comp "नायमात्मा प्रवचनेन लभ्यः न मेधया न बहुना श्रुतेन। यमेवैष वृणुते तेन लभ्य." नाविरतो दुश्चरितान् नाशान्तो नासमाहितः प्रज्ञानेनैनमाप्नुयात्" Katha II. 23 24, and "यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः। स तु तत्पदमाप्नोति यस्माद्भूयो न जायते" Ibid III 8.

32, First conquer internal enemies.

जेतव्यास्ते दुर्जया देहे रिपवश्चक्षुरादयः।

जितेषु ननु लोकोऽयं तेषु कृत्स्नस्त्वया जितः॥ ३२॥

Prak—My belligerent spirit is ringing within me—देहे दुर्जया रिपव जेतव्याः [If that be so fight out the unconquerable enemies in our body). Whom do you mean—चक्षुरादयः रिपवः (I mean the internal enémies, our eyes ears &c) But my external enemies go unscathed—ननु तेषु जितेषु अयं कृत्स्न लोकः जितः (If the internal enemies are conquered, then the external enemies are easily conqured, by suporior mental power Thus then to your conquering spirit enemy will submit). 32.

Prose.—देहे दुर्जयाः चक्षुरादयः रिपवः जेतव्याः। तेषु जितेषु अयं कृत्स्नः लोकः त्वया जितः।

Eng.—Let the unconquerable enemies in our body, that is, eyes, &c, be conquered. These being conquered, the whole world will be conquered by you. 32.

Beng—দেহের দুর্জয় শত্রু চক্ষু (কর্ণ) প্রভৃতিকে তুমি জয় কর। তাহাদিগকে জয় করিলে এই সমস্ত ভুবনই তোমা কর্তৃক জিত হইবে।

Expl.—Internal enemies are most powerful. If man conquer these he gains superhuman power; and by force of this he can easily bring all under control—all submit to him.

Malli,—अथ सर्वथा मे विजयकण्डूतिः न निवर्तते इत्याशङ्क्य—तर्हि अन्तःशत्रुविजयेन विधेयणां तदपनोद इति आह, जोयन्तामिति1—'दुर्जयाः' अजय्याः 'चक्षुरादयः देहे' वर्तमाना' 'रिपव जोयन्तां' यस्मात् 'तेषु' अन्तःशत्रुषु 'जितेषु' सत्सु 'त्वया अयं जगत् लोकाः जितः, ननु किमुत अन्ये प्रबल तदन्तर्गता इत्यर्थः। जितेन्द्रियस्य इन्द्रियार्थेनि:स्पृहस्य निर्भरवैरानुदयात् विजयव्यपदेशः2 ॥ ३२ ॥

Notes on Malli

I, Apprehending the saying "in no way my warring itch subsides", he by जीयन्ताम् &c says—then dispel that itch by conquering the internal enemies. 2. To one, self-restrained and unattached to the objects of senses, there being no great antagonist, victory is attributed.

Charcha

1 जीयन्ताम्—जि+लोट् अन्ताम कर्मणि। Nom. त्वया। [जयति, जिगाय, जेष्यति]। Agrees with उक्तकर्म—रिपव।

2. दुर्जयाः—दुःदुःखेन जीयन्ते इति दुर्+जि+खल् -कर्मणि=दुर्जयाः hardly conquerable. Qual, रिपवः।

3 चक्षुरादयः—चक्षुः आदि येषां ते, बहु। Qual रिपवः। Our great enemies are our eyes, ears, nose tongue and touch i, e, our internal passions, These permanantly ruin us but not so the external enemies, These ever ruin us being always with us of, "अनित्याः शत्रवो बाह्याः विप्रकृष्टाश्च ते यतः। अतः सोऽभ्यन्तरान्नित्यान् षट् पूर्वमजयद्रिपून्॥" Raghu XVII, sl, 45, and "इन्द्रियाणाञ्जये योगं समातिष्ठेद्दिवानिशम् &c, Manu VII,

4. जितेषु—जि+क्त कर्मणि—जित conquered, तेषु। Qual. तेषु।

5. ननु—An अव्यय implying certainty.

6. लोकाः—लोक here means 'world' (भुवन)। "लोकस्तु भुवने जने" इत्यमरः। उक्तकर्म of जितः।

7. तेषु—Refers to the internal enemies, षड्रिपु, etc. भावे क्तो।

8. जितः—जि+क्त कर्मणि। Nom, (अनुक्त कर्त्ता) is त्वया।

9. Voice.—"'इन्द्रियाणां षड्वर्गादीन् रिपून् जय'....त्वं इमं कृत्स्नं लोकं जितवान्।

33. Passionates are slaves of others.

परवानर्थसंसिद्धौ नीचवृत्तिरपत्रपः।

अविधेयेन्द्रियः पुंसां गौरिवैति विधेयताम् ॥ ३३ ॥

Prak.—You tell me to turn a जितेन्द्रियः but if I be not so —अविधेयेन्द्रियः पुंसां विधेयतामेति (One unrestrained in passions become a slave to others for the fulfilment of his desires). How so ?—अर्थसंसिद्धौ परवान् (To gratify his senses he has to depend on others—his independence goes off) Is that all ? —नीचवृत्तिः अपत्रपः (Again enough money is required for one's gratification of passions, For this he is to earn money by low dishonest professions even. Thus then he also loses his self-respect and delicacy for bodily satisfaction). Any parallel—गौरिव विधेयतामेति (In fact, such a man becomes a slave to others as bulls are, Hence have self-control and check anger, envy etc, for these destroy our manliness). 33.

Prose—अर्थसंसिद्धौ परवान् नीचवृत्तिः अपत्रपः (लज्जाहीनः) अविधेयेन्द्रियः जनः) गौः इव पुंसां विधेयताम् एति।

Eng.—A man uncontrolled in his passions, becomes slave of others, like a bull, dependent as he is (on others)

for the fulfilment of his objects of senses and being of a vile profession and shameless well (for this).

Beng—অর্থসিদ্ধির জন্য পরাধীন (পরমুখাপেক্ষী) নীচবৃত্তি নির্লজ্জ ও অজিতেন্দ্রিয় ব্যক্তি গরুর ন্যায়, লোকের বিধেয়তা (ভৃত্যতা) প্রাপ্ত হয়।

Expl.—It is sure that for the gratification of the objects of senses one has to depend on others and he loses his independence and self-respect even. A जितेन्द्रिय only can do without other's dependence.—जितेन्द्रियः अनिरपेक्षः।

Malli.—अजितेन्द्रियस्य अनिष्टमाचष्टे, परवान् इति—'अर्थस्य सिद्धौ' अन्नवस्त्रादिस्वार्थसाधने 'परवान्' पराधीन ("परतन्त्रः पराधीनः परवान्" इत्यमरः) 'नीचवृत्तिः' कर्षणवहनादिनिकृष्टकर्मा 'अपत्रपः' निर्लज्जः 'अविधेयेन्द्रियः' अजितेन्द्रियः पुमान् "गौः" बलीवर्दः 'इव पुंसां विधेयतां' यथोक्तकारितां प्रेष्यतामिति यावत्। ("विधेयो विनयग्राही वचने स्थितः आश्रवः" इत्यमरः 2) 'एति' प्राप्नोति (उपमालङ्कारः अयम्। प्रकृताप्रकृतयोरर्थसाधर्म्यात्। श्लेषे तु शब्दमात्रसाधर्म्यम्) ॥ ११ ॥

Notes on Malli.

1. Amara says, परतन्त्र, पराधीन and परवान् are synonymous.

2. According to Amara विधेय means 'modest' 'remaining in other's words' and 'hearing others'. 3. Here the figure is उपमा, for here is similarity of meaning of the subject-matter and the thing compared. But in श्लेष there is similarity of words only.

Charcha

1 परवान्—पर 'another man' also 'master', स अस्ति अस्य इति पर+वतुप्=परवान्, having a master i. e. depending on another. Qual. अविधेयेन्द्रियः।

2. अर्थस्य सिद्धौ—सिध्+क्तिन्, भावे=सिद्धिः fulfilment, अर्थः

is इन्द्रियार्थः (objects of sense). अर्थानां अर्जने.....? विषयाधि-कारे षष्ठी । Even in meals one has to depend on others.

3. नीचवृत्तिः—वृत्+क्तिन् भावे=वृत्तिः vocation, नीचा वृत्तिर्यस्य, बहु । Qual, अविधेयेन्द्रियः। अर्थसिद्धि depends on money; as he requires enough of money for his अर्थसिद्धि he can not but give himself up to low dishonest deeds even for this.

4. अपत्रपः—त्रपा is shame (लज्जा)। अपगता त्रपा यस्य, बहु—, by the varttik "प्रादिभ्यो धातुजस्य उत्तरपदलोपश्च वक्तव्यः"। Qual. अविधेये-न्द्रियः। As he is नीचवृत्ति hence he is अपत्रपः also.

5. अविधेयेन्द्रियः—इन्द्रिय is senses. वि+धा+यत् कर्मणि=विधेय controllable. न विधेयानि, नञ्तत्। अविधेयानि इन्द्रियाणि यस्य, बहु। Adj. used substantively. Nom to एति।

6. एति—इ+लट् ति। Conj. ante

7. विधेयताम्—विधेय here slave, विधेयस्य भाव इति विधेय+तल= विधेयता slavery (प्रेष्यता)। ताम्। Obj. of एति। अजितेन्द्रिय are slaves of others.

8. Voice.—.. परस्ता..... नीचवृत्तिना अपत्रपेण च विधेयेन्द्रियेण गम्यते इव ...विधेयता ईयते।

34. *Our experiences are like dreams—Avoid them*

श्रुतस्त्वया सुखसंवित्तिः स्मरणीयाधुनातनी।

इति स्वप्नोपमान्मत्वा कामान्मा गास्तदङ्गताम् ॥ ३४ ॥

Prak—तदङ्गतां मागाः (Don't be swayed by them). By whom?—इति कामान् स्वप्नोपमान् मत्वा तदङ्गतां मा गाः (I say—don't be led by passions. For they are momentary and unsubstantial like dreams). How do you know this?—अधुनातनी सुखसंवित्तिः श्वः—त्वया

स्मरणीया (Suppose you experience a pleasure now. At the next moment this pleasurable sensation is a thing (matter) of recollection only, it will have no substantial existence. Thus sensations are ephemeral and land us to no नित्यता eternity, In other words through them misery and not our Summum bonum is realised. Hence avoid this world of sensation), 34

Prose —अधुनातनी सुखस्य वित्तिः श्वः (परदिवसे) त्वया स्मरणीया । इति कामान् स्वप्नोपमान् मत्वा तदङ्गतां मा गा । ३४ ।

Eng.—The present experience of pleasure will be a thing of recollection only to-morrow , hence taking objects of senses as dreams, don't you be swayed by them 34.

Beng—ইদানীন্তনী সুখানুভূতি কাল তোমার পক্ষে স্মরণীয় (বস্তু) হইবে মাত্র। এইহেতু বিষয়সমূহকে স্বপ্নতুল্য মনে করিয়া তাদের বশে যাইও না।

Expl —See Prak.

Malli.—न केवलं हिंसादिदोषमूलकत्वात् विषयाणां हेयत्वं किन्तु अपारमार्थिकत्वात् अपि इत्याह श्व इति1—अधुनाभवा 'अधुनातनी' इदानीन्तनी ('सायंचिरं—" इत्यादिना ट्यु प्रत्ययः2) 'सुखस्य वित्तिः' सुखानुभवः 'श्वः' परेऽहनि 'त्वया स्मरणीया' न तु अनुभवनीया 'इति' हेतोः 'कामान्' काम्यन्ते इति कामाः विषयाः तान् 'स्वप्नोपमान्' स्वप्नतुल्यान् 'मत्वा' अतात्त्विकान् निश्चित्य 'तदङ्गता' तद्वशत्वं कामपरतन्त्रतां 'मा गाः' न गच्छ ("इणो गा लुङि" इति गादेशः3) ॥

Notes on Malli

1. Objects of senses are worthless not only being the root of envy &c , but also not being conducive to the highest goal—this he says by श्व &c. 2 The affix ट्यु (in अधुनातनी) comes by the rule "सायंचिर—" (char), 3. गा is ordered in place of the root इ when लुङ् follows by the rule "इणो गा लुङि" ।

CHARCHA

1. श्वः—श्वस् is an अव्यय, meaning 'to-morrow.' अपि श्वो । अव्ययत्वात् सुब्लोपः । cp "श्वोभावा मर्त्यस्य यदेते"—Katha

2. सुख&c—सम्+विद्+क्तिन् भावे=संवित्तिः feeling, experience (अनुभूति) here. सुखस्य संवित्तिः feeling of pleasure, इतत् । कर्मणि । संवित्ति also means धृति, cf. "[illegible]"—Kirat. XII.

3. स्मरणीया—स्मृ+अनीयर् कर्मणि स्त्रियाम्=स्मरणीया to be recollected. Agrees with the उक्तकर्म—सुखसंवित्तिः । अनुक्त कर्ता is त्वया

4. अधुनातनी—अधुना an अव्यय meaning 'now'. अधुना भव इति अधुना+ट्यु=अधुना+तुट् (त)+ट्यु (अन)=अधुनातन happening now ततः टित्वात् स्त्रियां ङीप् इति अधुनातनी । Qual सुखसंवित्तिः । The rule for ट्यु is "सायंचिरंप्राह्णेप्रगेऽव्ययेभ्यष्ट्युट्युलौ तुट् च" । अधुना is an अव्यय, hence ट्यु comes after it.

5. इति—इतौ अव्ययम् ।

6. स्वप्नो &c—उपमीयते इति उप+मा+अङ् भावे=उपमा resemblance. Or—उपमातीति उप+मा+क कर्तरि=उपम similarity स्वप्न dream. सः उपमा or उपमः एषाम्, बहु, तान् । Qual. कामान् । Objects of senses are unsubstantial like dreams, Malli's स्वप्नतुल्यान् for स्वप्नोपमान् is elucidatory only. For according to Panini we cannot usually have the वाक्य as स्वप्नस्य उपमा ये, cf, "व्यधिकरणानां माभूत"—Bhashya.

7. मत्वा—मन+क्त्वा having known.

8. कामान्—काम्यन्ते इति कम+घञ् कर्मणि=कामाः । Objects of sense, द्वान् । Obj. of मत्वा ।

9. गाः—इ (गतौ अदादि)+लुङ् स । माङ्योगात् अडागमप्रतिषेधः । णौ इणो लुङ् (See ante), Conj, ante. Nom, त्वम् ।

10. तदङ्कताम्—अङ्क lap, तत्समान इति अङ्क + तल् = अङ्कता control तेषां (कामानाम्) अङ्कता, तस्य । ताम् । Obj. of, गा: ।

11. Voice.—"'अधुनावनौ'...'न विषि' त्वं अधित्विषि''...'तदङ्कता मा गामि..."।

35. Desires are our enemies.

अर्थ्या विप्रलम्भकारः प्रिया विप्रियकारिण:।
सुदुस्त्यजास्त्यजन्तोऽपि कामा कष्टा हि शत्रव: ॥ ३५ ॥

Prak.—कामा: कष्टा: शत्रव: हि (Our objects of senses are a peculiar kind of formidable enemy for they naurally differ from our well-known external enemies), I cannot follow you—अर्थ्या: विप्रलम्भकार: (These objects of senses are relied on as good, but really they deceive our conviction), Is that all ?—प्रिया विप्रियकारिण. (They are good favourites for the timely pleasurable sensation they produce in our mind, but ultimately they pave the way to sorrow). Our external enemies are also such—त्यजन्त: अपि सुदुस्त्यजा. (External enemies can be easily shunned when they do us harm, But even in old age when senses leave us, we knowing fully well their harmfulness cannot let them go Herein lies their peculiarity), 35.

Prose.—अर्थ्या विप्रलम्भकार: प्रिया विप्रियकारिण. त्यजन्त (त्यक्त्वा गच्छन्त:) अपि सुदुस्त्यजा: कामा: कष्टा शत्रव. हि ।

Expl Objects of senses first reliable are but traitors, agreeable still cause sorrow, leaving us yet are hardly abandonable and are hence our loathsome enemies. 35.

Beng—বিশ্বসনীয় তথাপি পরে বিশ্বাসঘাতক, প্রীতিজনক তথাপি (পরিণামে) দুঃখদায়ক, স্বয়ং ত্যাগ করিয়া গমনোন্মুখ হইলেও সুদুস্ত্যজ বিষয়সমূহ আমাদের কুৎসিত শত্রু বটে ।

Expl.—See Prak.

Malli.—इतः अपि च हेया कामा इत्याह श्रद्धेया इति1—श्रद्धातुमर्हाः 'श्रद्धेयाः'। विप्रलम्भीयाः तथा 'विप्रलब्धारः' प्रतारकाः विश्वासघातका इत्यर्थः। तथा प्रीणयन्ति (? प्रीणन्ति) इति 'प्रियाः' प्रीतिजनकाः ("इगुपध—" इत्यादिना कप्रत्ययः2) तथापि विप्रियकारिणः' दुःखजननशीलाः, किञ्च 'त्यजकः अपि' पुरुषं विहाय गच्छन्तः अपि सुदुस्त्यजाः' स्वयं तेन त्यक्तुं अशक्याः 'कामाः' विषयाः 'कष्टाः' कुत्सिताः 'शत्रवः' हि प्रसिद्धशत्रुवैधर्म्यात् इति भावः। (अत्र श्रद्धेयत्वादीनां विप्रलम्भकत्वादीनां च एकत्र विरोधः विषयस्वाभाव्येन समाधीयते इति विरोधाभासः अलङ्कारः। तेन च कामानां प्रसिद्धशत्रुवैधर्म्यं व्यतिरेकेण व्यज्यते इति अलंकारेण अलंकारध्वनिः3) ॥ २५ ॥

Notes on Malli.

1. By श्रद्धेय &c. he says, hence too objects are worthless. 2. The affix क in प्रिय comes by the rule "इगुपधज्ञाप्रीकिरः कः"। [N. B.—Mall's प्रीणयन्ति should better be प्रीणन्ति। प्री is क्र्यादि and has sense of "प्रीणन"। Again the rule "इगुपध" enjoins क after प्री and not after प्री+णिच्]। 3. Here the figure is विरोधाभास, for the epithets श्रद्धेय and विप्रलब्धृ &c though antagonistic are possible owing to the nature of the objects of sense. Hence too by negation is suggested the peculiarity of objects of senses from the well known (external) enemies. Thus here is suggestion of an अलङ्कार (व्यतिरेक) by another अलङ्कार (विरोधाभास)।

1. श्रद्धेयाः—श्रद्धातुमर्हाः इति श्रत्+धा+यत् कर्मणि=श्रद्धेयाः reliable, Qual, कामाः। Experience and pleasure gained through senses make them reliable. श्रत् here is an अव्यय meaning faith. Its उपसर्गसंज्ञा comes by the varttika "श्रदन्तरोरुपसंख्यानम्।"

2. विप्रलम्भकाः—वि+प्र+लभ्+ण्वुल्, कर्तरि=विप्रलम्भकाः deceivers. Qual. कामाः। We take sense as valuable sources of knowledge etc but the knowledge etc they give are secondary and not true wisdom. Hence senses deceive us; comp 'श्रेयश्च प्रेयश्च मनुष्यमेतो' &c—Katha (quoted before).

3. प्रिया.—प्रीणन्ति इति प्री+क कर्तरि=प्रिया agreeable, Qual. कामाः। Malli's प्रीणयन्ति is unsound, See notes on Malli.

4. विप्रिय &c—विगतः प्रियः यस्मात् इति विप्रियः sorrow, वहु। विप्रियं साधु कुर्वन्ति इति विप्रिय+कृ+ णिनि साधुकारिणि=विप्रियकारिण. producers of sorrow. Qual, कामाः। Senses cause agreeable sensation but in the long run they do us immense harm, They are also obstalces to gain self—knowldge rather they lead us to death, cf, आपातरम्या विषयाः पर्यन्तपरितापिनः sl, 12, ante, and compare "पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम्" Katha-chapter II. 1. 2.

5. सुदुस्त्यजा.—दुःखेन त्यज्यन्ते इति दुस्+त्यज्+खल् कर्मणि=दुस्त्यजाः difficult to give up, सु अतिशयेन दुस्त्यजा इति प्रादितत्। Qual. कामाः It is difficult to avoid objects of senses, cf. "या दुस्त्यजा दुर्मतिभि.'।

6. त्यजन्त'—त्यज+शट' स्य ने शतृ=त्यजन्तः leaving, See malli—"विहाय गच्छन्त"। Qual, कामा। In old age senses leave us, but we do not wish this we like senses.

7. कामा—Deriv, sl, 34, Nom, to भवन्ति understood.

8. कष्टा.—कष्ट is here 'कुत्सित' (loathsome), Qual, शत्रवः। Objects of senses are a peculiar kind of enemy. We take them as salutary but they are harmful in the long run they ruin our power—"सर्वेन्द्रियाणां जरयन्ति तेजः."—Katha.

9. शत्रवः—Pred, to कामा।

10. हि—अवधारणे अव्ययम्। 'हि हेतावधारणे।"

11 Voice,—...अज्ञेयैः विप्रलम्भिभि. प्रियैः......कारिभि......सुदुस्त्यजैः त्यजद्भिः......कामैः कष्टैः शत्रुभिः (भूयते)।

36. *This place is favourable for your salvation only.*

विविक्तेऽस्मिन्नगे भूयः प्लाविते जह्नुकन्यया ।
प्रत्यासीदति मुक्तिस्त्वां पुरा मा भूरुदायुधः ॥ ३६ ॥

Prak,—मा भू: उदायुधः (Cast away your weapons). Why is this advice ?—मुक्तिः त्वां पुरा प्रत्यासीदति (Then salvation will erelong come to you). Is salvation here possible ?—विविक्ते भूयः जह्नुकन्यया प्लाविते अस्मिन् नगे (The place is solitary and is suitable for penance ; further Mother Holy Ganges constantly washes this place. Hence in this sacred place you can have salvation) 36.

Prose.—विविक्ते भूयः जह्नुकन्यया प्लाविते अस्मिन् नगे मुक्तिः पुरा त्वां प्रत्यासीदति, उदायुधः मा भूः । Or—भूयः जह्नुकन्यया प्लाविते (अतएव) विविक्ते अस्मिन् नगे &c.

Eng. In this solitary mountain constantly washed by daughter of Janhu (Ganges), salvation will come near to you. (So) Don't be of uplifted weapon Or—In this mountain constantly washed by Ganges and hence sacred salvation will &c.

Beng—বিজন এবং জহ্নুকন্যা গঙ্গা কর্তৃক বিধৌত (পবিত্র) এই পর্ব্বতে মুক্তি তোমার নিকটে অচিরে আসিবে। (অতএব) গৃহীতশস্ত্র হইও না। Or—গঙ্গাকর্তৃক প্লাবিত সুতরাং পবিত্র এই পর্ব্বতে &c. ৩৬।

Expl.—See Prak.

Malli—तर्हि किं कर्त्तव्यम् ? इत्याशंक्य उपसंहरन्नाह विविक्त इति1—'विविक्ते विजने ("विविक्तविजनच्छन्ननिःशलाकास्तथा रहः" इत्यमरः 2) 'जह्नुकन्यया गङ्गया 'भूयः' भूयिष्ठं पुनः पुनः वा ("भूयः पुनः पुनः स्यात् भूतार्थे पुनरव्ययम्" इति विश्वः 3) 'प्लाविते' सिक्ते ('पाविते' इति पाठः पवित्रीकृते इति अर्थे) 'अस्मिन् नगे' इन्द्रकीले 'त्वां मुक्तिः पुरा' निकटे 'प्रत्यासीदति' सन्निकृष्टा भविष्यति इत्यर्थः ("पुरा पुराणे निकटे प्रबन्धातीतभाविषु—" इति विश्वः 4) 'उदायुधः गृहीतशस्त्रः 'मा भूः' विमुच शस्त्रम् इत्यर्थः ॥ ३६ ॥

Notes on Malli.

1. "Then what is to done"—anticipating this he concludes by विविक्ते &c. 2. Amara says विविक्त, विजन &c are synonymous. 3. According to viswa, भूयस् means again and again and meaning 'truth' it is an अव्यय। 4. Viswa says, पुरा, means 'old' 'near 'story' 'past' and 'future'.

CHARCHA

1. विविक्ते—वि+विच+क्त कर्त्तरि=विविक्त solitary (विजन) Malli. तस्मिन्। Qual, नगे। It may also mean पूत (sacred) here (see alt, Prose, or Eng &c). As the नग was washed by Ganges, hence it was पूत। This meaning seems more reasonable. Indeed Malli takes विविक्त to mean both 'solitary' and 'sacred' under "फलितोरुभूरुहविविक्तवन" (Kirat VI sl. 18) ; cf. "विविक्तौ पूतविजनौ" इत्यमरः।

2. नगे—न गच्छतीति नञ्+गम+ड कर्त्तरि=नग: mountain. तस्मिन्। अधि ७मी। अगे is also correct The rule is "नगोऽप्राणिषु अन्यतरस्याम्"। Hence in the sense of a प्राणिन् 'अग' is the only form, witness अगो मात्यवक' शीतेन।

3 भूय—बहु+ईयसुन=भूयस् meaning 'पुन पुन', or 'भूयिष्ठ' (highly) Adv, Qual. प्लाविते।

4. प्लाविते—प्लु+णिच+क्त कर्म्मणि=प्लावित washed, तस्मिन्। Qual नगे।

5. जह्नु कन्यया—जह्नु is the name of a sage, तस्य कन्या, तया। इया। अनुक्ते कर्त्तरि इया। जह्नुकन्या is the name of Ganges; compare also जाह्नवी। The allusion is—that Janbu swallowed up Ganges to save his hermitage. Then entreated by Bhagiratha the sage gave her up through his knee. Thence forward she is called जाह्नवी (जह्नुकन्या)।

6. प्रत्यासीदति—प्रति+आ+सद लट् ति। Nom- मुक्ति.। पुरायोगे लट in place of लृट by the rule "यावत्पुरानिपातयोर्लट्। [सत्साद' सत्स्यति, असात्सीत्]। Comp, "आलोके ते निपतति पुरा बलिव्याकुला मा"—उत्तरमेघ।

7. पुरा—An अव्यय meaning 'निकट' (near), भविष्यत्वे लट्। अव्ययत्वात् सुब्लोप:।

8. भू:—भू+लुङ् स्। Nom, त्वम् undeastood, माङ्योगात् अडागम-प्रतिषेध'; लोडर्थे लुङ्च। Conj ante.

9. उद्यायुध:—उच्छ्रितम् आयुधम् यस्य उदायुध: with the weapon up-lifted, बहु। Pred, to त्वम्। Warring spirit goes against salvation as said before.

10. Voice ... सुखया ... त्वं प्रत्यासदसे .....उदायुधेन त्वया ..... मा भावि ......।

11. Remark.—So the advice is give up sensual world, control the senses, take to penance and attain मुक्ति or ब्रह्मपद by superconscious perception in योग and समाधि, comp "एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते। दृश्यतेत्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभि —कठोपनिषत्।

37. Indra stopped—Then Arjuna began.

व्याहृत्य मरुतां पत्याविति वाचमवस्थिते।
वच: प्रश्रयगम्भीरमथोवाच कपिध्वज:॥ ३७॥

Prak.—अथ कपिध्वज वच: उवाच [Then Arjuna uttered a speech]. What kind of spech did he utter?—प्रश्रयगम्भीरं वच: उवाच (Arjuna made a solemn speech characterised by modesty). When did this happen? मरुतां पत्यौ इति वाच व्याहृत्य अवस्थिते उवाच (Arjuna said when Indra finished the above speech) 37.

Prose.—अथ मरुतां पत्यौ इति वाच व्याहृत्य अवस्थिते (सति) कपिध्वज प्रश्रयगम्भीरं वच उवाच। ३७।

Eng.—The king of gods (Indra) having stayed uttering the above speech, Arjuna made a speech solemn through modesty.

Beng—দেবরাজ ইন্দ্র উক্তবাক্য বলিয়া অবস্থান করিলে (থামিলে) পর কপিধ্বজ অর্জ্জুন বিনয়গম্ভীর বাক্য বলিলেন। ৩৭।

Expl.—See Prak,

Malli.—'मरुतां पत्यौ' देवेन्द्रे 'इति वाच' व्याहृत्य' उक्त्वा 'अवस्थिते' सति तूष्णीं स्थिते सति, 'अथ कपिध्वज' अर्जुनः, 'प्रश्रयगम्भीर विनयमधुरम् ("विनयप्रश्रयौ समौ" इति यादव.2) 'वचः उवाच' उक्तवान् ॥१७॥

Notes on Malli.

1. *Yadava* says, विनय and प्रश्रय mean the same,

CHARCHA

1 व्याहृत्य—वि+आ+हृ+ल्यप् having uttered. See under व्याजहार (sl 9)

2. मरुताम्—मरुत् here means 'god'—तेषाम्। शेषे षष्ठी related to पत्यौ। Comp—"मरुतौ पवनामरौ"।

3, पत्यौ—भावे सप्तमी by 'यस्य च भावेन भावलक्षणम्'।

4 इति—An अव्यय meaning 'above mentioned 'Qual वाचम्।

5. अवस्थिते—अव+स्था+क्त कर्तरि=अवस्थित stayed, तस्मिन्। Pred to पत्यौ। अव+स्था is आत्मनेपदी, the rule is "समवप्रविभ्यः स्थः"।

6 वच—वच+असुन् (औणादिक)=वचस्, speech. तत् Obj, of उवाच। No tatautology here for वचस् is qualified by प्रश्रयगम्भीरम्, of. "मुचिमितां वाचमवोचदच्युत"—Sisu, Thus Viswanath says 'क्वचित् विशेषणदानार्थं तत्प्रयोगो युज्यते"।

7 प्रश्रय etc,—प्र+श्रि+अच भावे प्रश्रय modesty. गम्भीर is grave, hence mild' too प्रश्रयेण गम्भीरम् mild through modesty, ३तत्। Qual वच। Modesty brings mildness and solemnity.

8 उवाच—ब्रू+लट् अ कर्तरि said, Nom. कपिध्वज। Here ब्रू is replaced by वच by the rule "ब्रुवो वचि"। The root is द्विकर्मक (i) वचः (प्रधानकर्म), (ii) तम् understood (अप्रधानकर्म)। [ब्रवीति आह-ब्रूते, अवोचत् अवोचत। वक्ष्यति—ते]। वच लिट अ also gives उवाच।

9 कपिध्वज—कपि. ध्वजे यस्य, बह। अर्जुन is called कपिध्वज for हनूमान् remained at the top of his chariot's flag.

10, Voice.—"......कपिध्वजेन......जगे (स)......।

38, *Arjun belauds Indra's speech.*

प्रसादरम्यमोजस्वि गरीयो लाघवान्वितम् ।
साकांक्षमनुपस्कारं विष्वग्‌गति निराकुलम् ॥ ३८ ॥

N. B.—Slokas 38 to 41 form a cemplete sentence, (See Prak. Prose &c here)

Park.—कः प्रियं वाक्यं व्याकुर्य्यात् (Who else will be able toutter a wholesome speech), Why, many men give sound advice to his friends and relatives—प्रसादरम्यं वाक्यम् (The speech is not only wholesome but also characterised by words and their meanings from which the spirit easily and obviously follows) That is good—ओजस्वि वाक्यम् (The speech is also appealing being full of characteristic compounds) No fault ?—गरीयोवाक्यं (No , there is depth of meaning in the speech). Like long harangues is it not tautologous ? लाघवान्वितं वाक्यम् (Further the speech is just to the point and not unnecessarily lengthened, Hence there is no repetition too.) Is that all ? साकांक्षम् अनुपस्कारं वाक्यम् (All the sentences of the speech are connected and to keep up brevity it is not characterised by understood word). Then it was a laudable speech !—विष्वग्‌गति निराकुलम् वाक्यम् (Yes, the speech is really good and in it the speaker has clearly ventilated his mentality (wish) and nowhere the words have been wrongly placed). 38.

Prose.—कः प्रसादरम्यम् ओजस्वि (समासबहुलं) गरीय. लाघवान्वितं साकांक्षम् अनुपस्कारं विष्वग्‌गति निराकुलम वाक्यं व्याकुर्य्यात् ।

[N, B.—कः वाक्यं व्याकुर्य्यात् is in Sloka 41 ahead]

Eng, Who can utter a speech—beautiful for clear-cut meanings and words, powerful, weighty, brief, connected, having no word understood, all-embracing (hence complete) and not disjointed as well, 38.

Beng—প্রসাদ (অর্থাৎ প্রসিদ্ধার্থপদতা) হেতু মনোহর, ওজস্বি, অর্থবহুল, বিস্তরদোষশূন্য, সাকাঙ্ক্ষ, উহদোষবিহীন, সমুদায় অর্থপ্রতিপাদক এবং অসঙ্কীর্ণার্থক বাক্য কে বলিতে পারে ?

Expl—See Prak.

Malli —किमुवाच ? इत्यपेक्षायां चतुर्भिः इन्द्रवाक्यमुपश्लोकयन् आह प्रसादेति1 —'प्रसादरम्य'' प्रसादः अत्र प्रसिद्धार्थपदत्व, तेन रम्यम् [''प्रसिद्धार्थपदत्व' यत्तत्र प्रसादो निगद्यते'' इति लक्षणात्2] 'ओजस्वि' समासभूयिष्ठम् ['ओजः समासभूयस्त्वम्' इति शासनात्2] 'गरीयः' अर्थभूयस्त्वपरिगत न तु शब्दाडम्बरमात्रमित्यर्थः । ''लाघवान्वित'' विस्तरदोषरहित' 'साकाङ्क्ष' आकाङ्क्षावत्पदकदम्बात्मक न तु 'दशदाडिमादि वाक्यवत्' अनाकाङ्क्षितमित्यर्थः 4] 'अनुपस्कार' अध्याहारदोषरहितं विश्वग्गति' कृत्स्नार्थप्रतिपादक न तु भावशेषार्थत्वम् अतएव 'निराकुलम् असङ्कीर्णार्थम् ॥ ३८ ॥

Notes on Malli

1 "What he said"—anticipating this, he by the four slokas प्रसाद &c praises Indra's speech, 2 From the definition "प्रसाद is that in which there is clear meanings and words" 3 From the injunction "ओजस् is mostly of compounds" 4, The sense is, not unconnected like the words, ten and pomegranates etc, (See also canto II. sl. 27)

CHARCHA

1 प्रसाद &c —रम्य beautiful. प्र+सद+घञ् भावे=प्रसाद clearness Here प्रसाद means that in which there is clearness of meanings and words. See Malli also प्रसादेन रम्यम्, इतत् । Qual. वाक्यम् । Also See Malli under "प्रसन्नगम्भीरपदा सरस्वती" Kirat XIV. sl, 3-

2 ओजस्वि—ओजस् power. तदस्ति अस्य इति ओजस्+विनि (मत्वर्थे)= ओजस्विन् powerful, Originally ओजस्वि is समासभूयिष्ठ (full of

compounds). Sentences full of appropriate compounds are very appealing, hence powerful. Qual. वाक्यम् ।

3. गरीय —गुरु+ईयसुन्=गरीयस्, weighty, having depth of meaning तत् । Qual. वाक्यम् ।

4. लाघव &c.—लघो' भाव इति लघु+अण्=लाघवम् , लाघवेन अन्वितम्, इतत् । Qual वाक्यम् । Malli has "लाघवान्वित' विस्तरदोषरहितम् ।"

5. साकांक्षम्—आ+कांक्ष+अङ भावे स्त्रियाम्=आकांक्षा desire तया सह वर्त्तमान' साकांक्षम्, (having syntactical connection) बहु । Qual वाक्यम् ।

6 अनुपस्कारम्—उप+कृ+घञ भावे=उपस्कार, here अध्याहार i e, keeping words understood अविद्यमान उपस्कार (अध्याहार') अस्मिन् बहु । Qual. वाक्यम् । See Malli "अनुपस्कारम् अध्याहारदोषरहितम्" । Here सुट in उपस्कार in the sense of वाक्याध्याहार comes by the rule "उपात् प्रतियत्नवैकृतवाक्याध्याहारेषु च" । Thus Bhattoji has 'उपस्कृत भूते । वाक्याध्याहारेण कृते इत्यर्थे" ।

7. विष्वग् &c —Deriv sl. 36 canto I, विष्वग् (समन्तत') गतिरस्य, बहु । Qual वाक्यम् । See Malli "विष्वग्गति कृत्स्नार्थप्रतिपादकम् ।" For विष्वक् also see Uttaracharita "विष्वङ्मोह: स्थगयति' &c. Act III. sl 28. विषु+अञ्च+क्विन्=विष्वक्, etc.

8 निराकुलम्—आकुल here is displacement of words . निर्गत. आकुलात् निराकुलम्. प्रादितत by the varttika "निरादय'क्रान्ताद्यर्थे पञ्चम्या" Qual, वाक्यम् । See Malli "निराकुलम् असङ्कीर्णार्थम्" । सङ्कीर्णार्थता is displacing words of one sentence in another as in "चन्द्र' सुच कुरङ्गाक्षि पश्यमान नभोऽङ्गन । Here चन्द्र and मान are misplaced,

9. Voice …See sl. 41.

39. *Speech extolled*

न्यायनिर्णीतसारत्वान्निरपेक्षमिवागमे ।
अप्रकम्प्यतयान्येषामाम्नायवचनोपमम् ॥ ३६ ॥

Park.—Easy, [The epithets all qualify वाक्यम् (see sl. 41)]

Prose.—न्यायनिर्णीतसारत्वात् आगमे इव (i. e. आगमे वाक्यमिव) निरपेक्षम् अन्येषाम् अप्रकम्प्यतया आम्नायवचनोपमं वाक्यं कः व्याकुर्यात्।

Eng—Who can utter a speech—independent like sentences of sastras, because the meaning is established by logic, and equalling the sentences of vedas for it is unrefutable by others

Beng—যুক্তিদ্বারা অর্থ প্রতিপাদিত হওয়ায় শাস্ত্রবাক্যের ন্যায় স্বতন্ত্র এবং অন্য কর্তৃক অপ্রত্যাখ্যেয় বলিয়া বেদবাক্যতুল্য বাক্য কে বলিতে পারে।

Expl.—See Prak.

Malli—पुनः न्यायनिर्णीतसारत्वात् 'न्यायेन युक्त्या निर्णीतसारत्वात् 'निश्चितार्थत्वात् हेतोः 'आगमे शास्त्रे विषये इव, निरपेक्षं' स्वतन्त्रमिव। युक्तिदार्ढ्यात् एव प्रतीयते। वस्तुतस्तु शास्त्रसिद्धार्थमिव, इति इवशब्दार्थः 1। किञ्च 'अन्येषां' प्रतिवादिनाम् 'अप्रकम्प्यतया' अनुमानादिभिः अबाध्यत्वात् अप्रत्याख्येयतया 'आम्नायवचनोपमं' वेदवाक्यतुल्यमित्यर्थः॥

Notes on Malli.

1 It seems so owing to the strength of arguments. But really this is like matters established in sastras.

CHARCHA

1. न्याय &c—नि+अय or इ+घञ् करणे=न्याय argument, logic (युक्तिः) See ante. निर्+नी+क्त कर्मणि=निर्णीत established, सार essence, meaning, न्यायेन निर्णीत, ३तत। न्यायनिर्णीत सारः यस्य, बहु। तस्य भाव इति न्यायनिर्णीतसार+त्व=न्यायनिर्णीतसारत्वम् the fact of establishing meaning by argument. तस्मात्। हेतौ ५मी by the rule "विभाषा गुणेऽस्त्रियाम्।" Here णत्व in निर्णीत comes by the rule "उपसर्गादसमासेऽपि णोपदेशस्य"।

2. निरपेक्षम्—अप+ईक्ष+अ भावे=अपेक्षा, dependence, निर्गता

अपेक्षा यस्मात्, बहु। Qual. वाक्यम्। The sentences here are independent In fact they seem so owing to clear-cut / logical argument See Malli.—युक्तिदार्ढ्यात् &c. .

3. आगमी—आ+गम्+अप—आगम i e sastra, तस्मिन्। विषयाधिकरणे सप्तमी। आगमी इव means आगमवाक्यम् इव।

4. अप्रकम्प्यतया—प्रकम्पयितुं योग्यम् इति प्र+कम्प+णिच्+ प्रकम्प्य refutable, न प्रकम्प्यम् नञ्तत्। अप्रकम्प्यस्य भाव इति अप्रकम्प्य+तल=अप्रकम्प्यता non-refutableness, तया। हेतौ तृया।

5 अन्येषाम्—कृदयोगे कर्त्तरि षष्ठी। Here the कृत् affix यत् (in अप्रकम्प्य) is a कृत्प्रत्यय, hence तृतीया here is also correct by the rule "कृत्यानां कर्त्तरि वा"। Comp "मीमांस्यमेव ते" in Kenopanishad II. 1.

6. आम्नाय&c —आ+म्ना+घञ्. करणे=आम्नाय' veda, तस्य वचनम् (उक्तिः), ६तत्। आम्नायवचनम् उपमा अस्य, बहु। Qual. वाक्यम्। The speech is unrefutable hence resembles vedic speeches.

Derive—क्षा as मनति, मन्नौ भासयति &c,

40. *Same idea continued*

अलंघ्यत्वाज्जनैरन्यैः क्षुभितोदन्वदूर्जितम्।
औदार्य्यादर्थसम्पत्तेः शान्तं चित्तमृषेरिव ॥ ४० ॥

Prose.—अन्यैः जनैः अलङ्घ्यत्वात् क्षुभितोदन्वदूर्जितम्, अर्थसम्पत्तेः औदार्य्यात् ऋषेः चित्तमिव शान्तं वाक्यं कः व्याकुर्य्यात्।

Eng.—Who can utter a speech, powerful like the swollen sea because of its unrefutable nature, and calm like the mind of a sage owing to its loftiness of meaning.

Beng—অন্য লোক কর্ত্তৃক অলঙ্ঘনীয় সুতরাং তরঙ্গান্বিত সাগরের ন্যায় গম্ভীর এবং প্রয়োজনার্থের ঔদার্য্যহেতু ঋষির চিত্তের ন্যায় শান্ত বাক্যই বা কে বলিতে পারে।

Expl.—The speech was unrefutable and it swayed all before it, hence it was like a rough sea capturing all

around it, Again owing to its loftiness for its richness of meaning, the speech resembled the mild tranquil nature of a sage's mind.

Malli,—अलङ्घ्यत्वादिति—'अनैः जनैः अलङ्घ्यत्वात्' अनुल्लङ्घनीयत्वात् 'क्षुभितोदन्वदूर्जितम्' उद्वेलाम्भोधिगम्भीरम् 'औदार्य्यात्' उक्तिविशेषत्वात्, श्लाघ्यविशेषणत्वाद्वा [तदुक्तं दण्डिना "उत्कर्षवान् गुणः कश्चिदुक्ते यस्मिन् प्रतीयते। तदुदाराह्वयं तेन सनाथा काव्यपद्धतिः। श्लाघ्यैर्विशेषणैर्युक्तमुदारं कैश्चिदिष्यते॥" इति। "अग्राम्यार्थत्वात्" इति केचित्1] अन्यत्र त्यागित्वात् इत्यर्थः। 'अर्थसम्पत्तेः' प्रयोजनसम्पत्तेः' अन्यत्र अणिमादिसम्पत्तेः 'ऋषेः' मुनेः 'चित्तमिव शान्तं सौम्यम्॥ ४०

Notes on Malli

1 It is said by Dandin "उदार is that where appears some high quality, by this the line of poetry is provided with a master Some wish उदार as having significant ennobling epithets Accoring to some औदार्य्यात् means having no vulgar meaning"

CHARCHA

1 अलङ्घ्यत्वात्—लङ्घ+ण्यत् कर्मणि=लङ्घ्य surmountable, न लङ्घ्य, नञ्तत्। तस्य भावः इति अलङ्घ्य+त्व=अलङ्घ्यत्वम्। तस्मात्। हेतौ पञ्चमी। अप्रकम्प्यता in sl 39 and अलङ्घ्यत्व here do not constitute tautology, for the previous sloka speaks of the arguments of the speech, whereas here the meaning or import of the speech is being described (In sl 38 we learn about the words adopted in the speech here mainly the meaning)

2 जनैः—अनुक्ते कर्त्तरि तृया। षष्ठी is also correct, see "क्त्यानां कर्त्तरि वा"—(sl, 39)

3. क्षुभित &c.—क्षुभ+क्त कर्त्तरि=क्षुभित disturbed. उदकमस्य अस्ति इति उदक+मतुप्—उदन्वान् sea, by the rule "उदन्वानुदधौ च"। ऊर्ज्ज+क्त कर्मणि=ऊर्जितम् elevated, hence all-swaying. क्षुभितः उदन्वान्,

कर्मधा। स इव ऊर्जितम्, उपमानतत् by the rule "उपमानानिसामान्यवचनैः।" A rough sea sways all before it, so a speech of elevated meaning prevails on all, cf, also 'ऊर्जितमर्थयुक्तम्" – Malli under Sisu. XVI sl 38, Qual. वाक्यम्।

4. औदार्य्यात्—उदार is great, तस्य भाव इति उदार+ष्यञ्=औदार्य्यम् greatness i, e, having significant epithets. See Malli and notes thereon, मुनिचित्तपक्षे=औदार्य्यात means त्यागित्वात्। हेतौ पञ्चमी।

5, अर्थ &c—अर्थ meaning, सम्+पद+क्तिन भावे सम्पत्ति' wealth. अर्थानां सम्पत्ति wealth of meaning इतत। तस्या। शेषे षष्ठी, related to औदार्य्यात्। मुनिचित्तपक्षे—अणिमादिसमृद्धे। These epithets refer to both 'speech' and 'sage's mind' Both are restrained

6, शान्तम्—शम+क्त कर्त्तरि=शान्त restrained (चित्तपक्षे), (वाक्यपक्षे) calm Qual वाक्यम्। The speech was all swaying and calm, hence its beauty

7 Voice—See sl. 41

41 It is difficult to utter a similar speech

इदमीदृग्गुणोपेतं लब्धावसरसाधनम्।
व्याकुर्य्यात् कः प्रियं वाक्यं यो वक्तानेदृगाशयः॥ ४१ ॥

Prak —Easy

Proce,—इदम् ईदृग्गुणोपेतं लब्धावसरसाधनं प्रियं वाक्यं कः व्याकुर्य्यात्, यः वक्ता ईदृगाशयः न (भवति)।

Eng,—Who can utter such salutary speech adorned with such qualities and appropriate in time and means, unless he has such a purpose (and wit). 41

Beng—এইরূপ গুণযুক্ত, প্রাপ্তকাল ও প্রাপ্তোপায় এই প্রিয়বাক্য কে বলিতে পারে; যে সুবক্তার ইচ্ছা (পূর্ব হইতে) এইপ্রকার না হয়।

Expl.—Easy.

Malli.—इदमिति—'इदम् ईदृग् उपेतं" यथोक्तगुणयुक्तम् [इदम् उपपदात् दृशेः क्विन्। "इद-किमोरीश्की" इति ईशादेशः1] 'लब्धावसरसाधन" लब्धे प्राप्ते अवसरसाधने कालोपायौ येन तत्, 'प्रिय" प्रीतिकरं 'वाक्य" कः वक्ता व्याकुर्य्यात् व्याहरेत्? यः वक्ता न ईदृगाशय' ईदृग्विवक्षाप्रसन् न भवतीति शेष। ईदृग्बुद्धि-शाली न भवति इति तस्य अर्थस्य वक्तुमशक्यत्वात्, इति भाव' 2 ॥ ४१ ॥

Notes on Malli

1. In ईदृग्, there is क्विन् after दृश having इदम् as उपपद। Then ईश् is substituted for इदम् when दृक् &c follows by the rule "इदकिमो" (Malli). 2 The sense is, if he is not such intelligent then this logical sentiment cannot be given out.

CHARCHA

1 ईदृग् &c.—इदम्+दृश+क्विन् कर्मकर्त्तरि=ईदृक् thus, such, (see सादृश ante). उप+इ+क्त कर्मणि उपेतम् endowed, ईदृक् गुणः कर्मधा। तेन उपेतम्, इतत्। Qual. वाक्यम्। See Malli. "यथोक्त-गुणयुक्तम्"।

2 लब्ध &c.—अवसर is here 'time'. साध्यते एभिः इति साध+ल्युट् करणे साधनम् 'means' (उपाय)। अवसरश्च साधनञ्च अवसरसाधने, द्वन्द्व। लब्धे अवसरसाधने येन, बहु। तत्। Qual. वाक्यम्। A speech made in time and in proper ways, is adopted by all. The speech was timely, for अर्जुन was at that time engaged in penance, the arguments for salvation were also properly put Thus speech had been made in a proper time it had got अवसर (time), and it boded the means for some end—it had साधन (means for execution) and it was in a proper place too.

3 व्याकुर्य्यात्—वि+आ+कृ+विधिलिङ् यात्। Can utter "शक्ति लिङ च"। Nom. क' conj. ante

4. य—उत्तरवाक्यगतत्वेनोपादानात् तच्छब्दोपादानं नापेक्षते। Qual. वक्ता। वक्ता is Nom, to भवति understood.

5. ईदृगा° &c.—आ+शी+अच् भावे आशय: purpose, ईदृक् (Deriv, above) आशय. अस्य, whose puropose is such, वह् । तृच्, to वक्तृ । वक्ता is to be both बुद्धियुक्त and well prepared

6, Voice —···कैन ·· ··व्याक्रियेत ·· . येन वक्ता . ..आशयेन ... (भूयन्तु) · ।

7 Remark—The difficulties in making such a speech are numerous But you have well performed this feat even though not prepared, Hence you are not an ordinary man (cf, "प्रवर्तते नाकृतपुण्यकर्मणां प्रसन्नगम्भीरपदा सरस्वती")। The difficulties are enumerated in right order (i) Clearness etc, of words (ii) force of arguments (iii) depth of meaning and sentiment

42 *You don't know the cause of my penance*

न ज्ञातं तात यत्नस्य पौर्वापर्य्यममुष्य ते ।
शासितुं येन मा धर्मं मुनिभिस्तुल्यमिच्छसि ॥ ४२ ॥

Prak.—हे तात, ते न ज्ञातम् (O venerable one, it is not known to you). What is not known to me ?—अमुष्य यत्नस्य पौर्वापर्य्यं ते न ज्ञातम् (You do not know the cause and effect of this my penance) How do you infer this ?—येनमां धर्मं शासितुमिच्छसि (Because you wish to give me instructions about religion), Every act must be based on religion—मुनिभि तुल्य धर्मम् (I know that, but you advise me to follow an anchorite's religion I am not an ascetic, hence my religion will differ from his)

Prose,—हे तात, अमुष्य यत्नस्य पौर्वापर्य्यं ते न ज्ञातम् , येन मां मुनिभि तुल्यं धर्मं शासितुम् इच्छसि ।

Eng —O sir, you do not know the cause and effect of this effort (of mine), because you wish to instruct me religion equalling that of an anchorite. 42.

Beng—মহাশয়, আপনি আমার এই তপস্যারূপ উদ্যমের কারণ ও

ফল জানেন না, যেহেতু আপনি আমাকে মুনির তুল্য মোক্ষধর্ম্ম শিক্ষা দিতে ইচ্ছা করিতেছেন।

Expl.—See Prak

Malli.—एवमिन्द्रवाक्यम् उपश्लोक्य न अहं तस्य उपदेशस्य अधिकारी इति परिहरति नेति1—हे 'तात', अमुष्य यवस्य' तपोरूपस्य अस्य मदोयोदयोगस्य, पूर्वं च अपरञ्च पूर्वापरं, तदेव 'पार्वापर्य्य' कारण फलञ्च [चातुर्वर्ण्यादित्वात् स्वार्थे ष्यञ् प्रत्यय. (?)] 'ते' तव 'न ज्ञात' त्वया न ज्ञायते इत्यर्थं ["मतिबुद्धि—" इत्यादिना वर्त्तमान क्त । तद्योगाद्देव षष्ठी2] । कुत —'येन' कारणेन 'मां मुनिभि तुल्य' मद्दशं धर्मं" मोक्षधर्म 'शासितुम्' उपदेष्ट 'मिच्छसि' । [शासिरय दुहादित्वात् द्विकर्मक ज्ञेय.3] ॥ ४२ ॥

Notes on Malli.

1 Thus having praised Indra's speech he dismisses it by न &c, saying "I am not fit for this instruction". 2 वर्त्तमाने क्त in ज्ञात is by the rule "मति—" (char) Here अनुक्त कर्त्ता takes षष्ठी in connection with this क्त । 3 The root शास being of the दुहादि list is to be taken as द्विकर्मक ।

CHARCHA.

1 ज्ञातम्—ज्ञा+क्त कर्मणि वर्त्तमाने=ज्ञातम् is known, Nom, i e अनुक्तकर्त्ता is ते which takes षष्ठी by the rule "क्तस्य च वर्त्तमाने" । ज्ञा being बुद्ध्यर्थ takes वर्त्तमाने क्त by the rule "मतिबुद्धिपूजार्थेभ्यश्च" । For तात (case of address) see sl, 44.

2 पौर्वापर्य्यम्—पूर्व antecedent, cause (here), अपर subsequence, (फल here) पूर्वञ्च अपरञ्च, पूर्वापरे—द्वन्द्व । पूर्वापरम् is also correct, by the rule "विभाषा वृक्षमृगतृणधान्यव्यञ्जनपशुशकुन्यश्ववडव पूर्वापराधरोत्तराणाम्" । पूर्वापरस्य भाव इति पूर्वापर+ष्यञ (ब्राह्मणादि)=पौर्वापर्य्यम् antecedent and subsequence, cause and effect Malli's "चातुर्वर्ण्यादित्वात् स्वार्थे ष्यञ" is a slip, for strictly चतुर्वर्णादि list of सिद्धान्तकौमुदी does not include पूर्वापर in it, further in पौर्वापर्य्यं.

वीतरागभये &c. there is a ष्यञ्-प्रत्यय। Thus Haradatta says "उत्तरे च अधरे च उत्तराधरा: तेषां भाव औत्तराधर्य्यम्"। उक्तकर्म—of ज्ञातम्।

3. शासितुम्—शास+तुमुन् to instruct The root is द्विकर्मक, of the karika "दुह्याच पचदण्डरुधिप्रच्छिचिब्रूशासुजिमन्थमुषाम्। कर्मयुक् स्यादकथितं तथा स्यान्नीहृकृष्वहाम्॥" Here प्रधानकर्म is—धर्मम्, and अप्रधान [illegible]म्।

4. येन—हेतौ ३या।

5. मुनिभि—Definition of a मुनि (स्थितधी) is found in Gita, thus—

"दु:खेष्वनुद्विग्नमना: सुखेषु विगतस्पृह:
वीतरागभयक्रोध: स्थितधीर्मुनिरुच्यते॥"

तुल्ययोगे ३या। See the rule "तुल्यार्थै—" ante, Hence मुनीनाम् is also correct धर्मशास्त्रमननात् अपि मुनि.।

6 इच्छसि—इष+लट् सिप wish Nom त्वम् understood [इयेष ऐषीत, ऐच्छत, एषिष्यति]।

7. Voice— न ज्ञायसि......त्वया इष्यते .. ।

43 *Speech inconsistent with the context is fruitless*

अविज्ञातप्रबन्धस्य वचो वाचस्पतेरपि।
व्रजत्यफलतामेव नयद्रुह इवेहितम्॥ ४३॥

Prak—वच अफलताम् व्रजति (The speech becomes fruitless), Whose speech?—वाचस्पतेरपि वच (Even Brihaspati's speech becomes fruitless) Preposterous—अविज्ञातप्रबन्धस्य वाचस्पते वच (I mean Vrihaspati's speech is of no avail if the context is not known to him, Hence your advice too goes amiss) Any parallel?—नयद्रुह: ईहितमिव (Enterprise is unsuccessful if not conducted according to the rules of Polity. Similarly your speech too is fruitless for you are not aware of the context of my penance). 43

Prose.—अविज्ञातप्रबन्धस्य वाचस्पतेरपि वचः, नयद्रुहः ईहितमिव अफलतां व्रजति एव।

Eng —The speech even of Brihaspati unaware of the context indeed turns abortive, like the enterprise of one running counter to Polity, 43,

Beng—পূর্ব্বাপরসঙ্গতিজ্ঞানহীন বৃহস্পতিরও বাক্য, নীতিবিরুদ্ধাচারীর উদ্যোগের ন্যায় নিষ্ফলত্ব প্রাপ্ত হয়।

Expl —See Prak.

Malli,—अथ पौर्व्वापर्य्यमज्ञात्वा अपि उपदेशे दोषमाह अविज्ञातेति—'अविज्ञातप्रबन्धस्य' अविज्ञात प्रबन्ध पूर्वापरसङ्गति यन तस्य 'वाचस्पते' बृहस्पते 'अपि' [कस्कादित्वात् स । अथवा "षष्ठ्या पतिपुत्रपृष्ठपारपदपयस्पोषेषु" इति सकार'। एतस्मादेव ज्ञापकात अलुक इति केचित] 'वच,' उपदेश, 'नयद्रुह' नीतिविरुद्धकारिण पुरुषस्य 'ईहितम् उद्योग 'इव अफलतां' निस्फलत्वं 'व्रजति एव' गच्छत्येव ॥ ४३ ॥

Notes on Malli,

1 स in वाचस्पति is by the rule "कस्कादिषु च"। Or—सकार is by the rule "षष्ठ्या पतिपुत्र—" (Malli) Some say, अलुक comes by implication from this very rule (char)

CHARCHA

1 अविज्ञात &c.—प्रबध्यते अनेन इति प्र+बन्ध+घञ करणे=प्रबन्धः context, (with antecedent and sequence) वि+ज्ञा+क्त कर्मणि=विज्ञात known. न विज्ञात, नञ्तत्। अविज्ञात, प्रबन्ध अस्य, बहु। तस्य। Qual. वाचस्पते ।

2. वच —वच+असुन् (उणादि)=वचस् speech, advice तत्। Nom. to व्रजति।

3 वाचस्पते —This is an instance of अलुकसमास ; hence the form is वाचस्पते' in षष्ठी like सुने, by the rule "पतिः समासएव।" शेषे

षष्ठी, related to वच: । वाच: पति: वाचस्पति:, तत् (अलुक् समास)। The षष्ठी does not disappear and the विसर्ग is replaced by स । This the ग्रन्थकार explains saying that वाचस्पति occurs in the कस्कादि list. Hence because the list wants स for विसर्ग, therefore the विसर्ग is not dropped as is usual in a समास (विसर्गस्य अलुक्)। Nagesa first appeals to the rule "तत्पुरुषे कृति बहुलम् ।" "वाचस्पत्यादौ तत्पुरुषे कृति इति अलुक"— Sabdendusekhara He has then to refer to कस्कादि list for the स । The कस्कादि list is आकृतिगण, but so far as given by पाणिनि the word वाचस्पति does not appear in it If however, we take this as a vedic usage then we may refer to the rule "षष्ठ्या पतिपुत्र—" (See Malli) which enjoins सत्व and by implication अलुक also cf—"कथ तर्हि वाचस्पति ·····इति । उच्यते, क्वचित् छान्दसा अपि भाषायां प्रयुज्यन्ते । कस्कादिषु वा द्रष्टव्यम्—Saranadeva, See also वाचस्पत्यम् in our sisu II 30.

4 व्रजति—व्रज+लट ति । [वव्राज, व्रजिष्यति, अव्राजीत्] ।

5 अफलताम्—अविद्यमानं फलमस्मिन्, बहु। अफलस्य भाव इति अफल+तल=अफलता fruitlessness ताम । Obj, of व्रजति ।

6 एव—An अव्यय denoting "certainly"

7. नय &c —नी+अच् करणे बाहुलकात्=नय see canto I. sl. 6 नय द्रुह्यन्ति इति नय+द्रुह+क्विप कर्त्तरि=नयद्रुह् those warring against polity, going against नयशास्त्र। तस्य। शेषे षष्ठी, related to ईहितम ।

8 ईहितम—ईह (चेष्टायाम्)+क्त नपुंसके भावे=ईहितम enterprise (उद्योग)। उपमान of वच ।

9. Voice.— ··वचसा ·· ··अफलता अस्यते ईहितेन इव ।

44 *Thus I am not fit to receive your present advice*

श्रेयसोऽप्यस्य ते तात वचसो नास्मि भाजनम् ।
नभस: स्फुटतारस्य रात्रेरिव विपर्य्यय: ॥ ४४ ॥

Prak —हे तात, अस्य ते वचस: भाजनं नास्मि (O sir, I am not the fit man for this harangue of yours). I think a good

advice is always effective—श्रेयस. अपि वचस: न भाजनम् (Your advice is salutary, but it will not affect me, for my motive is otherwise than you think) I can't follow you—रात्रे. विपर्यय:, स्फुटतारस्य नभस' न भाजनम् (Day cannot hail a starry sky, so I with my mind bent on another direction, cannot accept this your sound salutary advice). 44

Prose.—हे तात, श्रेयस अपि ते अस्य वचस . रात्रे विपर्यय' (दिवस: इत्यर्थे) स्फुटतारस्य नभस: इव, न भाजनम् अस्मि ।

Eng O sir, I am not the person for this salutary advice of yours as a day the antagonist of night, is not the receptacle of clear-starred sky. 44.

Beng—মহাশয় রাত্রির বিপর্য্যয় (অর্থাৎ বিপরীত) দিবস যেমন তারকাযুক্ত আকাশের পাত্র হয় না, তদ্রূপ আমিও আপনার এই হিত-বাক্যের ও উপদেশের পাত্র নাই ।

Expl —See Prak

Malli —'ननु सदुपदेशस्य कुत वैफल्यम इत्याशङ्क्य, स अपि अस्थाने प्रयुक्तश्चेत् ऊषरक्षेत्रे शालिबीजवत् विफल एव इति आशयेन आह, श्रेयस इति1—हे 'तात' ["पुत्रे पितरि पूज्ये च तातशब्द प्रयुज्यते" इति] 'श्रेयस अपि' हितार्थयोगात् प्रशस्ततरस्यापि 'अस्य ते' तव 'वचस.' हितोपदेशरूपस्य 'रात्रे विपर्यय दिवस: स्फुटतारकस्य' व्यक्ततारस्य 'नभस इव भाजन' पात्र' 'नास्मि' अनधिकारित्वात् इति भाव' [अत्र अङ्ग नभोमात्रसम्बन्धसम्भवे अपि तारासम्बन्धासम्भवात् तद्विशिष्टनभ:—सम्बन्धविरोधात युक्त तारकितस्य नभस न पात्रमह: इति2] ॥ ४४ ॥

Notes on Malli.

1. "Where is the barreness of good advice" apprehending this he says, that too directed to an improper person is fruitless like paddy—seed sown in a barren ground. 2. It is right that day is not the receptacle for starry sky, though

day has connection with the sky only still it has no relation with stars hence here is contrast of day with starry sky.

CHARCHA

1. श्रेयस—अतिशयेन प्रशस्य इति प्रशस्य+ईयसुन्=श्र+ईयसुन्=श्रेयस् good. तस्य । Qual. वचसः ।

2, तात—Case of address. The word is used on son. father and respectable persons, cf. "पुत्रे पितरि पूज्ये च तातशब्दः प्रयुज्यते"—Malli.

3. वचस—शेषे षष्ठी, related to भाजनम् ।

4. भाजनम्—भाजन is पात्र । The word is always neuter. विधेय of अहम् ।

5, नभसः—उपमान of वचस । The sky is compared to वच ।

6 स्फुटतारस्य—स्फुटाः (प्रकटाः) ताराः अस्य, अस्मिन् वा बहु । तस्य । Qual नभसः । Starry sky is compared to good advice.

7 विपर्यय.—वि+परि+इ+अच भावे विपर्य्यय contrast. रावेः विपर्य्यय is day (दिवस्), for it contrasts night दिवस is compared to अहम् ।

8, अस्मि—अस+लट मि । Nom. अहम् ।

9 Voice,—...मया भाजनेन न भूयते विपर्य्ययेण [अस्ति here changes to भू, cf. the rule "अस्तेर्भूः."] ।

45 *Let me disclose myself*

क्षत्रियस्तनयः पाण्डोरहं पार्थो धनञ्जयः
स्थितः प्रास्तस्य दायादैर्भ्रातुर्ज्येष्ठस्य शासने ॥ ४५ ॥

Prak.—अहं पाण्डोः तनयः (I am Pandu's son). There are several Pandus—अहं क्षत्रियः (I am kshatriya Pandus son).

He has several sons—अहं पार्थो धनञ्जय. (Pandu begot me through Kunti and my name is Dhananjaya). Now I recognise you, but what is the aim of your penance—ज्येष्ठस्य भ्रातुः शासने स्थित (I am doing this penance to carry out my eldest brother's order). Why he ordered you so ?—दायादैः प्रास्तस्य भ्रातुः (My brother has been ousted from the kingdom by the co-sharers Now to take revenge I am here practising penance at his command. Hence salvation is not my aim) 45.

Prose —अहं क्षत्रिय पाण्डोस्तनय पार्थ धनञ्जय दायादैः प्रास्तस्य ज्येष्ठस्य भ्रातुः शासने स्थित । ४५ ।

Eng—I am kshattrya, son of Pandu through Pritha (Kunti) named Dhananjaya I am under the command of my elder brother ousted from the kingdom by the cousins.

Beng—আমি ক্ষত্রিয়, পাণ্ডুর পুত্র কুন্তীগর্ভজাত— নাম ধনঞ্জয়। জ্ঞাতিগণকর্তৃক রাজ্য হইতে বিতাড়িত (অতএব বৈরনির্য্যাতনার্থী) জ্যেষ্ঠ ভ্রাতার আদেশ পালনে নিযুক্ত হইয়াছি।

Expl.—See Prak.

Malli.—'कुत मे मोक्षोपदेशानधिकारित्वम्, किञ्च ते तपस पौर्वापर्यंकथ न जाने' इत्याशङ्का तत् सर्व्वं स्वजात्यादिकथनपूर्व्वक निरूपयति क्षत्रिय इति1—'अह क्षत्रिय.' क्षत्रियकुलेजात । तत्रापि महाकुले प्रसूत. वीरसन्तानश्च इत्याह—'पाण्डो-स्तनय' इति। तत्रापि कौन्तेय' अस्मि न माद्रेय इत्याह—'पार्थ.' इति। पृथा कुन्ती तत्सुत पार्थ ["तस्यापत्यम्' (?) इति अण्] अर्जुन' अहं महावीरश्च इत्याह—'धनञ्जय' इति। उत्तरकुरून् विजित्यधनाहरणात धनञ्जय अस्मि इत्यर्थ। [स्वचि सुमागम इति उक्तं प्राक्। 'धनञ्जय' इति उक्ते शरीरस्थ वायु. सर्पविशेषः वा स्यात् तदर्थ पार्थ। गन्धर्व्व अपि कश्चित पृथासुत. अस्ति तदर्थं पाण्डोः सुत (? तनय)। नैमिषारण्ये पाण्डु विप्र तत्पत्नी पृथानाम काचित ब्राह्मणी तत्पुत्र' अपि स्यात् तदर्थं क्षत्रिय. इति2] अथ एवं चेत् तर्हि किमर्थं तपस्यसि, मोक्षार्थं वा किं न तपस्यसि3 ?

तवाह स्थित इति—'दायादे.' दायं पैतृकम् धनमाददते इति दायादा ज्ञातयः ["दायादौ ज्ञातिपुत्रयोः" इति। "विभक्तव्यं पितृद्रव्यं दायमाहुर्मनीषिणः" इति च विश्वः। "स्वामीश्वरादि" सूत्रेण सोपसर्गादपि 'दयाद' इति क प्रत्ययान्तः निपातनात् साधुः4] तैः 'प्रास्तस्य' राज्यात् निरस्तस्य वैरनिर्यातनार्थिनः इत्यर्थः 'ज्येष्ठस्य भ्रातुः' युधिष्ठिरस्य [वृद्धशब्दात् इष्ठन् प्रत्ययः। वृद्धस्य ज्यादेशः5] 'शासने' निदेशे 'स्थितः' तदाज्ञया तपस्यामि इत्यर्थः [अन्यथा मानहानिः सौभ्रात्रभङ्गः पूज्यपूजाव्यतिक्रमः दोषः स्यात् इति भावः। अतएव हिंसैकरसस्य रागद्वेषकषायितचेतसः कुतः मे मोक्षाधिकारः इति तात्पर्य्यार्थः। सार्थ (? सार्थक) विशेषणत्वात परिकरालङ्कार6] ॥ ४५ ॥

Notes on Malli

1. "Whence is my unfitness of advice for your salvation, and how do I not know the antecedent and sequel of your penance"?—Apprehending this he establishes this by a narration of his own caste &c 2 It is said before that मुम् comes in when खच् follows (Now Malli shows the appropriateness of the epithets धनञ्जय &c, here). If only धनञ्जय is said then it may refer to our particular bodily wind or a snake hence 'पार्थ' is used There is a certain गन्धर्व, son of Pritha, so he further says पाण्डोः तनयः। In नैमिषारण्य there is a Brahman named पाण्डु, having a wife named पृथा, so the reference by पार्थ only may be to their son, hence क्षत्रिय is used 3 If this be so, why do you practise penance and why is not your penance being conducted for salvation? 4 Visva says दायाद means ज्ञाति and पुत्र। It also says "the wise say that divisible hereditary property is called दाय।" दायाद is irregularly formed with the affix क added to the सोपसर्ग root दा—i, e, आ + दा, this is by implication from the Panini's rule "स्वामीश्वराधिपतिदायादसाक्षिप्रतिभूप्रसूतैश्च"। 5. In ज्येष्ठ we have इष्ठन् after the word वृद्ध। वृद्ध is replaced by ज्य (the rule is "वृद्धस्य च"]। 6. Otherwise there will ensue loss of

self-respect, and fraternity and transgression of adoration for the adorable, Hence how can there be fitness for salvation of mine, having spiteful sentiment and having the mind bitter with anger and malice—This is the purport here. The figure is परिकर here, for the epithets are all significant.

CHARCHA.

1. क्षत्रियः—क्षत्रे जात इति क्षत्र+घ=क्षत्रिय A descendant of a kshatriya, also a protecter, of "क्षतात् किल त्रायते इत्युदग्रः क्षत्रस्य शब्दो भुवनेषु रूढ."—Raghu. "स क्षत्रियस्त्राणसहः सतां यः"—Kirat III. Pred to अहम्।

2. पार्थ.—पृथा is a name of कुन्ती। तस्या अपत्यम् जात इति पृथा+अण् =पार्थः Son of Kunti Here अण् comes by the general शैषिक rule "तस्येदम्"। Malli's "तस्यापत्यम् इत्यण्" is a slip In the sense of तस्या अपत्यम्, पृथा will take ढक् by the rule "स्त्रीभ्यः"। Thus Bhattoji says "पार्थ इत्यत्र तु 'तस्येदम्' इत्यण्"। दुर्घटवृत्ति has 'अथ पार्थो धनञ्जय, पृथा शब्दात् शिवाद्यण्"। But as the शिवादि list of काशिका and सिद्धान्त कौमुदी does not include पृथा in it, so we prefer Bhattoji's derivation. Some include it in the उत्सादि list and derives पृथा+अञ् (अपत्ये)=पार्थ। Qual. धनञ्जयः।

3. धनञ्जय—Derive—धन+जि+खच्—see canto I. sl, 35. For the significance of the epithets see Malli and notes thereon Pred. to अहम्। As a धनपालक he was also a तपोपालक। Hence also this name of अर्जुन is appropriately used here.

4. स्थितः—स्था+क्त कर्त्तरि। Nom अहम्। Conj ante.

5. प्रास्तस्य—प्र+अस (क्षेपे) दिवादि+क्त कर्मणि=प्रास्त. ousted. तस्य। Qual. भ्रातु।

6, दायादै—दाय is divisible hereditary property, दायमाददते इति दाय+आ+दा क कर्त्तरि निपातनात्=दायादाः cousins and uncles (ज्ञातय.)। तैः। अनुक्ते कर्त्तरि तृया। The rule "आतोऽनुपसर्गे कः"—directs क after आकारान्त roots not preceded by an उपसर्ग, still आ+दा here takes it; for पाणिनि himself uses the word दायाद in the

rule "आमोश्वर—" (Malli) ; also of, "[illegible] आद्यत् अतएव निपातनात् क:—" Tattwabodhini. Or—दाय+अद्+घञ् कर्मणि =दायादा: । तै: ।

7, ज्येष्ठस्य—अतिशयेन वृद्ध इति वृद्ध+इष्ठन्=ज्य+इष्ठन्=ज्येष्ठ: [eldest. तस्य । Qual. भ्रातु: । वृद्ध+इष्ठन् also gives वर्षिष्ट, and प्रशस्य+इष्ठन् gives both श्रेष्ठ and ज्येष्ठ ।

8. शासने—शिष्यते यदिति शास्+ल्युट् कर्मणि=शासनम् [Command. तस्मिन् । अधि ७मी ।

9, Voice—अविषय तनयेन......पार्थेन धनञ्जयेन मया (भूयते) ..... मया स्थितम् ।

46. I follow penance at Vyasa's Cammand.

कृष्णद्वैपायनादेशाद्बिभर्मि व्रतमीदृशम् ।
भृशमाराधने यत्तः स्वाराध्यस्य मरुत्वत: ॥ ४६ ॥

Prak.—What is the reason for this penance—कृष्णद्वैपायनादेशात् ईदृशं व्रतं बिभर्मि [I observe this vow at the command of Vyasa .It is he who prevailed on my eldest brother for sending me for penance]. Whom do you worship ?—स्वाराध्यस्य मरुत्वत: आराधने भृशं यत्त: [I am deeply engrossed in the worship of my उपास्य देवता Indra. For as a Kshattriya he can endow me with befitting valour and weapon] 46.

Prose.—कृष्णद्वैपायनादेशात् ईदृशं व्रतं बिभर्मि । स्वाराध्यस्य मरुत्वत: (इन्द्रस्य) आराधने भृशं यत्त: (अस्मि) ।

Eng.—I take up this vow at the instance of Vyasa. I am deeply engaged in the worship of Indra, my object of adoration. 46.

Beng—কৃষ্ণদ্বৈপায়ন ব্যাসের আদেশে আমি এই ব্রত ধারণ করিতেছি । নিজ আরাধ্যদেব ইন্দ্রের পূজায় আমি নিতান্ত যত্নবান্ আছি ।

Expl.—See Prak.

Mall.—यत् उक्तम् 'विबुधः कीवलं वैवः' इति तत्रोत्तरमाह कृष्णेति—'कृष्णद्वैपायनादेशात्' द्वीपम् 'अयनं' जन्मभूमिः यस्य सः द्वीपायनः, स एव 'द्वैपायनः' व्यासः [प्रज्ञादित्वात् स्वार्थे अण् प्रत्ययः] स एव कृष्णवर्णत्वात् कृष्णद्वैपायनश्च। तस्य आदेशात् उपदेशात् 'ईदृश' विबुधवेषमित्यर्थः. 'व्रत' तपोनियमं 'बिभर्मि' धारयामि, न तु स्वेच्छया इति भावः। अथ उपास्यां देवतामाह, भृशमिति—'स्वाराध्यस्य' सुखमाराध्यस्य [प्रादि समासः। 'स्वाराधस्य' इति पाठे उपसर्गात् खल् प्रत्ययः] 'मरुत्वतः' इन्द्रस्य 'भृशं' सम्यक् 'आराधने यत्तः' प्रयत्नवान् इत्यर्थः। तस्य क्षत्रियदेवतत्वात् इति भावः ॥ ४६ ॥

CHARCHA

1. कृष्ण &c.—द्वीप is island, स अयनं (जन्मस्थानं) यस्य सः द्वीपायनः, बहु— व्यास is called द्वैपायन for he was born in an island. द्वीपायन एव द्वैपायन, प्रज्ञादित्वात् स्वार्थे अण्। कृष्ण द्वैपायन. कर्मधा—। तस्य आदेश, ६तत्। तस्मात्। हेतौ ५मी। Or—ल्यपलोपे कर्मणि ५मी। Thus द्वैपायनादेशात्—द्वैपायनादेशम् आश्रित्य। Malli gives the reason why व्यास is called कृष्णद्वैपायन, of 'स एव कृष्णवर्णत्वात् कृष्णद्वैपायनश्च"।

2. बिभर्मि—भृ+लट मिप्। Nom अहम् [बभार-बभर्थ भरिष्यति ते, अभार्षीत् अभृत]।

3. ईदृशम्—Deriv. sl. 41. The base is ईदृश with कञ्। Qual. व्रतम्। see also मादृश' in sl. 10 ante.

4, भृशम्—An अव्यय meaning 'greatly'. Adv. Qual. यत्तः। Or=भृशम् means सम्यक्। Adv. Qual. आराधनक्रिया।

5. यत्त —यत्+क्त कर्त्तरि (अकर्मकत्वात्)=यत्तः attentively engaged. Nom अहम्। [यतते, येते, यतिष्यते]।

6. स्वाराध्यस्य—आ+राध+ण्यत् कर्मणि=आराध्य Object of adoration. स्वस्य आराध्यः ६तत्। तस्य। Qual. मरुत्वतः। Malli, makes here a प्रादितत् of (सुखम्) and आराध्य here; but शिव is more easily adorable (आराध्य) than इन्द्र, he is indeed आशुतोष। Further स्वाराध्य here points to his object of adoration, and indeed

Malli, means this when he says 'অথ তপস্যা দৈবতানাম্'। Hence we prefer a ষষ্ঠী—here as given above.

7. মরুত্বতঃ—মরুতঃ (দেবতাঃ) সন্তি অস্য ইতি মরুৎ+মতুপ্=মরুত্বৎ a name of Indra, তস্য। শেষে ষষ্ঠী, related to আরাধনে। মরুৎ is not a পদ here by the rule "তসৌ মত্বর্থে", hence we do not get মরুদ্বান্।

8. Voice—...ময়া ধ্রিয়তে . যতম্....।

9. Remark,—Forthe nature &c of the ব্রত referred to here, see canto III, sl. 22-25—আদধতা তপস্যা...যত্নবতা মুনিনারঃ etc.

47. We are driven to this state through dice.

দুরক্ষান্ দীব্যতা রাজ্ঞা রাজ্যমাত্মা বয়ং বধূঃ।
নীতানি পণতাং নূনমীদৃশী ভবিতব্যতা ॥ ৪৭ ॥

Prak.—রাজ্ঞা পণতাং নীতানি [The king kept as pawn], Whom did he keep as stakes—রাজ্যম্ আত্মা বয়ং বধূঃ পণতাং নীতানি [He staked kingdom, himself, us and his wife] Where did he stake all these ? দুরক্ষান্ দীব্যতা রাজ্ঞা (The king played at dice staking kingdom &c And he lost all and consequently was reduced to this miserable present state), Dice is a sin, why a sane like him played this ?—ঈদৃশী ভবিতব্যতা নূনম্ (Destiny prevails over all. He was rather destined to do so, he could not help) 47.

Prose.—দুরক্ষান্ দীব্যতা রাজ্ঞা রাজ্যম্, আত্মা, বয়ং বধূঃ পণতাং নীতানি। ঈদৃশী ভবিতব্যতা নূনম্। ৪৭।

Eng.—The king, playing at teacherous dice staked kingdom himself, ourselves and wife. Such indeed (or surely) is providence. 47.

Beng—দুষ্ট পাশা খেলিতে যাইয়া রাজা যুধিষ্ঠির, রাজ্য, আত্মা, ভ্রাতা ও বধূকে পণ রাখিয়াছিলেন (ও হারিয়াছিলেন)। নিয়তি নিশ্চয়ই ঈদৃশ।

Expl.—Very easy.

'Malli'—ननु भवादृशभ्रातृसहायस्य महावीरस्य युधिष्ठिरस्य कथम् अरिपरिभव-प्राप्तिः, इत्यत आह दुरक्षान्' इति1—'दुरक्षान्' कपटपाशकैः इत्यर्थः ["दिवः कर्म च" इति करणे कर्मसंज्ञा] दीव्यता' क्रीड़ता ["आहूतो न निवर्त्तेत द्यूतादपि रणादपि" इति शास्त्रात्, न तु व्यसनितया इति भाव 2] 'राज्ञा' युधिष्ठिरेण 'राज्यं' राष्ट्रम् 'आत्मा' वयं' चत्वार अनुजा 'वधू' जाया द्रौपदी च 'पणतां' ग्लहत्वं ["पणोऽक्षेषु ग्लहोऽक्षास्तु देवना. पाशकाश्च ते" इत्यमर 3] 'नीतानि' सर्वं द्यूते राज्ञा हारितमित्यर्थः। ['नीतानि' इति नपुंसकैकशेष। 'नयते. द्विकर्मकत्वात् प्रधाने कर्मणि क्त 4] ननु सर्वज्ञस्य राज्ञ कथमियम् अविमृश्यकारिता 5? तत्राह—'भवितव्यता' अनर्थानाम् अवश्यंभाविता 'इंद्दशीमूतं' निश्चित'—नावश्यः इत्यर्थः। बुद्धिरपि भवितव्यतानु-सारिणी एव, न स्वतन्त्रा इत्यर्थ.6 ॥ ४७ ॥

Notes on Malli.

1. "How can there be insult from enemies of the highly valourous Yudhisthira having assistant-brothers like you"—This he answers by दुरक्षान् &c 2. From the injunction "one must not desist from gambling and also from fight when summoned" and not from addiction (dissipation)—This is the sense. 3. Amara says, पण means stake at dice, and अक्ष, देवन, पाशक, are synonymous, 4. The root नी being द्विकर्मक it takes क्त with reference to its प्रधानकर्म। [प्रधाने कर्मणि क्त means प्रधानं कर्म विषयीकृत्य क्तः]। 5. Whence is this thoughtless deed of the all-wise king 6 Intellect too follows destiny and is not independent.

CHARCHA

1 दुरक्षान्—अक्ष is dice, दुः दुष्टा अक्षा दुरक्षाः, प्रादितत्। तान्। [Obj. of दीव्यता। Here कर्मत्व (in दुरक्षान्) is optional by the rule "दिवः कर्म च"। Hence दुरक्षैः is also correct.

2. दीव्यता—दिव+शट: स्यानि शतृ—दीव्यत् playing. तेन। Qual. राज्ञा।

3. राज्यम्, आत्मा &c.—उक्त कर्म of नीतानि। The root नी is द्विकर्मक, hence its प्रधान कर्म—राज्यम् &c. becomes voiced by the dictum "प्रधाने नीहृकृष्वहाम्"।

4. नीतानि—नी+क्त कर्मणि=नीत caused. नीतश्च नीता च नीतानि इति नीतानि। Here नपुंसकैकशेष comes by the rule "नपुंसकमनपुंसकेनैकवच्चास्यान्यतरस्याम्।" Hence नीतम् is also correct.

5. पणताम्—पण stake. तस्य भाव इति पणता। ताम्। अप्रधानकर्म of नीतानि।

6 नूनम्—An अव्यय meaning 'Surely.'

7, ईदृशी—Deriv. sl. 46. Qual, भवितव्यता।

8. भवितव्यता—भू+तव्य भावे=भवितव्यम् Sure happening. तस्य भाव: inevitability. "कृदभिहितो भावो द्रव्यवत्प्रकाशते", hence भवितव्य is द्रव्यवत् and as such there is no incongruity in attaching a भावतद्धित to it. The thing was predestined to happen and it has happened; cf "सर्वथा भगवती भवितव्यतैव"—Bhavabhuti, "नियति: प्रतीपं गच्छति"। Nom. to भवति understood.

10. Voice—…दीव्यन्राजा……आत्मानम् अस्मान् वधूं…नीतवान्… ईदृश्या भवितव्यतया (भूयते)…।

48. *King Yudhisthira is pining.*

तेनानुजसहायेन द्रौपद्या च मया विना।
भ्रममायामियामासु यामिनीष्वभितप्यते ॥ ४८ ॥

Prak,—तेन यामिनीषु भ्रमम् अभितप्यते (Yudhisthira pines at night). I think for a short period only—आयामियामासु यामिनीषु (He pines the whole night and in his suffering his nights seem heavy and long to him), Why this sufferance?—मया विना अभितप्यते (He suffers due to my absence), Is he alone the

sufferer—अनुजसहायेन तेन द्रौपद्या च अभितप्यते (He, his brothers and Draupadi too pine for my absence, This thought does not at all allow वैराग्य to come up to my mind). 48.

Prose.—अनुजसहायेन तेन द्रौपद्या च, मया विना आयामियामासु यामिनीषु भृशम् अभितप्यते ।

Eng.—Without me he (Yudhisthira) along with his younger brother and Draupadi too, greatly pine at night having prolonging hours. 48

Beng—আমার অভাবে, অনুজসহ রাজা যুধিষ্ঠির ও দ্রৌপদী দীর্ঘযামা (যামিনীতে) রজনীতে অতিশয় সন্তপ্ত হইতেছেন ।

Expl.—See Prak.

Malli.—ननु तथापि तव एव तेषु आसङ्गः न तेषां त्वयि तत्राह1 तेनेति—'अनुजसहायेन' अनुजा' सहजाता सहाया यस्य तेन अनुजयुक्तेन इत्यर्थः [तुल्ययोगः सहायार्थे 2] 'तेन' युधिष्ठिरेण 'द्रौपद्या च', 'मया विना' मद्विरहात् इत्यर्थः । 'आयामियामासु' आयामिन यामा प्रहरा यासां ता तासु [दुःखितस्य तथाभावात् इति भावः] 'यामिनीषु भृशम् अभितप्यते' [भावे लट्] तेषु मद्वत् तेषां मयि अपि आसङ्गात् न वैराग्यावकाश' इत्यर्थः.3 ॥ ४८ ॥

Notes on Malli.

1. "Still you have attchment in them and they have not on you"—on this he says 2 The meaning of सहाय implies equal participation here. 3 The sense is— As I have on them, so they also have attachment on me, hence there in no scope for वैराग्य (disgust).

CHARCHA

1. तेन—Refers to Yudhisthira, अनुक्ते कर्त्तरि ३या ।

2. अनुज &c —अनु पश्चात् जाता इति अनु+जन+ड कर्त्तरि भूते=अनुजाः —younger brothers, सह अयते इति सह+अय+अच् कर्त्तरि=सहाय companion, अनुजाः सहायाः यस्य, बहु—। तेन । Qual. तेन ।

3. द्रौपद्या—अनुक्ते कर्त्तरि इया।

4. मया—विनायोगे तृतीया। इया and प्रमो are also correct 'by the rule पृथग्विनानानाभिस्तृतीयान्यतरस्याम्'।

5. आयामि &c —याम is a 4th part of a night (प्रहर)। "द्वौ यामप्रहरौ समौ" इत्यमरः। आ+यम+घञ् भावे=आयामः length, स अस्ति अस्य इति आयाम+इनि मत्वर्थे=आयामिन' long. Or—आ+यम+णिनुण= आयामिनः becoming long. आयामिन' यामा. अस्याम, वह। तासु। Qual. यामिनीषु। In times of suffering day or night seems long to us, the sufferers cf.—दुःखितस्य तथाभावात्—Malli. and "विषाद-दीर्घतरां रजनीं गमयति" &c.

6. अभितप्यते—अभि+तप (दिवादि)+लट् ते भावे=अभितप्यते। Conj. ante. We take तप here as दिवादि by following Malli (see Malli under परितप्यसे sl, 29), and other शिष्टप्रयोग as in कादम्बरी &c. But usually दिवादि तप is ऐश्वर्ये, and भ्वादि 'तप' is दाहे, उपतापे। This is Bhattoji's view, cf, "अयं धातुरैश्वर्ये वा तङ्यनौ लभते, अन्यदा तु शब्विकरणः परस्मैपदी"। So better say अभि+तप (तापे भ्वादि)+लट् ते भावे। Comp—'तपति मां तनुगात्रि" &c Sak

7. Voice.—....अनुजसहायः सः द्रौपदी च·····अभितप्यते etc.

49. *We were insulted by enemies.*

छलोत्तरीयां प्रसभं सभायामागतह्रियः।
मर्म्मच्छिदा नो वचसा निरतक्षन्नरातयः॥ ४६॥

Prak.—अरातय न वचसा निरतक्षन् (The enemy severely pricked us with cutting words). Perhaps they cut jokes with you—मर्मच्छिदा वचसा निरतक्षन् (They pricked us with pinching words), Only injury came to you—आगतह्रियः नः (They insulted us too by putting us to shame). How so? सभायां प्रसभं छलोत्तरीयाम्

(अतएव) आगतह्रियः नः (अपि) निरतक्षन् (They took away by force Draupadi's clothes, This made us ashamed. Then they wounded us and Draupadi too with cutting words, Thus they added injury to insult), 49.

Prose.—अरातयः सभायां प्रसभं हृतोत्तरीयाम् [द्रौपदीम्] (अतएव) आगतह्रियः नः (अपि) मर्मच्छिदा वचसा निरतक्षन्।

Eng The enemy wounded us and Draupadi with vital-rending words—we too were rendered abashed, because Draupadi's upper garment was forcibly taken away in the assembly. 49.

Beng—সভায় বলপূর্ব্বক হৃতবস্ত্রা দ্রৌপদীকে এবং সুতরাং সম্প্রাপ্তলজ্জ আমাদিগকে শত্রুরা মর্ম্মভেদী বাক্য দ্বারা আহত বা বিদ্ধ করিয়াছিল। ৪৯।

Expl.—See park.—

Malli.—अथ वैरनिर्य्यातनस्य अवश्यम्भावद्योतनाय चतुर्भिः परापकृतिं दर्शयन् परनिकारान् वर्णयति1 इतीत्यादि—'अरातयः' शत्रवः 'सभायां प्रसभं' बलात्कारेण 'हृतोत्तरीयां' अतएव 'आगतह्रियः' सम्प्राप्तलज्जान्, 'नः' अस्मान् 'मर्मच्छिदा' मर्मच्छि-दि[redacted] 'वचसा निरतक्षन्' अशातयन्। [वस्त्राद्यपहार-वाक्पारुष्याभ्यां तथा व्यथयामासुः इत्यर्थः। "तक्षशब्दसामर्थ्यात् वचसा वा अस्त्रौपम्यं गम्यते इति वस्तुना अलङ्कार-ध्वनिः.2] ॥ ४९ ॥

Notes on Malli.

1. To indicate the inevitability of revenge he enumerates the insults done on them by having shown the wrongs of enemies. 2. The sense is, by stripping off clothes and by harshness of words they pained us thus. Here there is suggestion of a figure by a fact in as much as similarity of words with weapons may be inferred on the strength of the word तक्ष (in निरतक्षन्)।

CHARCHA

1. हृत &c.—उपरि भवमिति उपर+छ=उत्तरीयम् upper garment. हृ+क्त कर्मणि=हृत stolen, taken. हृतमुत्तरीयमस्याः, बहु। ताम्। Refers to Draupadi. Adj, used substantively. Obj. of निरतक्षन्। Draupadi's clothes were taken away—she was हृतवस्त्रा, and then cutting remarks were passed on her. This fact put अर्जुन and his brothers to shame, they were आगतह्रियः—and they were also wounded by harsh words too.

2, प्रसभम्—प्रगता सभा विचारः यस्मात् इति प्रसभम् बहु—। तत् यथा तथा। Adv. Qual, हृत in हृतोत्तरीयाम्। प्रसभेन is also correct: cf "परित प्रसभेन नीयमान."—Sisu.

3. आगत &c.—आ+गम+क्त कर्त्तरि=आगता i. e. प्राप्ता। आगता ह्रीः एषाम्, बहु। ते। Qual. नः। ह्री (=लज्जा) is declined like श्री, but आगतह्री is declinhd like सुधी so to say. Qual. नः। She was हृतोत्तरीया, hence we were naturally आगतह्रियः।

4. मर्म &c,—मर्मन् vital, मर्मच्छिनत्ति इति मर्म+छिद्+क्विप् कर्त्तरि...मर्मच्छिद् vital rending तेन। Qual वचसा।

5. वचसा—करणे ३या।

6 निरतक्षन्—निर्+तक्ष+लङ अन्—निरतक्षन् wounded. Nom, अरातय.। [तक्षति, ततक्ष, तक्ष्यति तक्षति, अताक्षीत अतक्षीत्]।

7. Voice—अरातिभि' हृतोत्तरीया...वयम् निरतक्ष्यामहि।

50. Methinks this will destroy our enemies.

उपाधत्त सपत्नेषु कृष्णाया गुरुसन्निधौ।
भावमानयने सत्याः सत्यङ्कारमिवान्तकः॥ ५०॥

Prak,—अन्तकः सपत्नेषु भावमुपाधत्त [Death entertained this idea (भाव) e, g, of taking away the enemies (Duryodhana &c) to his own abode]. When death entertained this idea?—गुरुसन्निधौ कृष्णायाः आनयने(सति) भावमुपाधत्त (Death made this resolution when Draupadi was being dragged in the assembly even in the presence of the superior gurus as Bhisma, Drona &c.)

Pehaps Draupadi made serious offence—सत्याः कृष्णायाः [No ;- she was a devoted wife and pure in character, she can commit no fault], A hyperbole !—सत्यङ्कारमिव भावमुपाधत्त [I make no exaggeration ; when our enemies thus dragged Krishna" death resolved to swallow them up. As man swears when he is compelled to do a work or to buy a thing, so methinks death also swore on the occasion of वस्त्रहरण, to kill our enemies. In other words, this heinous offence of our enemies will I think destroy them. Thus it may be said that death already gave them the advance price (सत्यकार) in the shape of this unpardonable deed, for carrying away their lives) 50

Prose.—अन्तकः गुरुसन्निधौ सत्याः कृष्णाया आनयने (सति) भावं सत्यङ्कारमिव सपत्नेषु उपाधत्त । ५० ।

Eng —In dragging chaste Draupadi before the superiors (Bhisma &c), Death as it were entertained the idea (of destruction) on our enemies like making of a promise (by even staking something beforehand for sure-performance of the work) 50.

Beng—ভীষ্মাদি গুরুজনের সম্মুখে সতী দ্রৌপদীকে কেশ ধরিয়া আনায়, (আমার মনে হয়) যমরাজ আমাদের শত্রুর উপর "তাদের মারিব" এই ভাব সত্যপণের ন্যায় পোষণ করিলেন।

Expl,—Arjuna surmises that when their enemies dragged Draupadi by the hair, even then Death resolved to kill them, the price being already paid in the shape of this crime. 50.

Malli.—अथ अतिदु सहनिकारान्तरमाह, उपधत्तेति—'अन्तकः' मृत्यु 'गुरुसन्निधौ' भीष्मद्रोणादिसमक्षमेव 'सत्याः' पतिव्रतायाः 'कृष्णायाः' द्रौपद्या 'आनयने' केशाम्बरादिकर्षणे 'भाव' चित्ताभिप्रायम्, इतः परम् अनेन पाण्डवाभिभवेन एतान् संहरिष्यामि इति एवम्भूत 'सत्यङ्कारमिव' [क्रियते अनेन इति कारः । करणे घञ् । ' सत्यस्यकारः 'सत्यङ्कारः' सत्यापनम् । चिकीर्षितस्य कार्य्यस्य अवश्यं क्रिया-

स्थापनार्थं परहस्ते यद्दीयते स सत्यङ्कारः। क्रियादौ सत्यङ्कारार्थं प्राग्दीयमान तन्मूल्यैकदेशश्च। "क्लीबे सत्यापनं सत्यङ्कारः सत्याकृतिः स्त्रियाम्" इत्यमरः। "कारे सत्यागदस्य" इति मुमागम 2] तमिव 'सपत्नेषु उपाधत्त' निहितवान्। तेषां विनाशकाले विपरीतबुद्धिमुत्पादितवान् इत्यर्थः3 ॥ ५० ॥

Notes on Malli.

1. श्मनगरम् means 'abode of death'. 2. सत्यकार means the price which is given on other's hand for sure performance of an action resolved upon. It also means the portion of price given beforehand for surety of an action &c. Amara says सत्यङ्कार is synonymous with सत्यापन (neuter) and सत्याकृति (fem). मुम् in सत्यङ्कार comes by the rule "कारे—" (char). 3 sense is, Death caused derangement of their intellect at the time of ruin, (cf "भवत्यपाये परिमोहिनी मति." XIV and "विनाशकाले विपरीतबुद्धि.") ।

CHARCHA

1, उपाधत्त—उप+आ+धा+लङ् त। Entertained, Nom, अन्तकः। कर्त्रभिप्राये क्रियाफले आत्मनेपदम्। [दधाति धत्ते, दधौ दधे, धास्यति ते, अधात् अधित]।

2. सपत्नेषु—सह पतन्ति एकार्थे इति सह+पत+न (बाहुलकात्)=सपत्नः enemy ; some say it as an अव्युत्पन्न word, others derive it also with अ (इवार्थे) to the base सपत्नी meaning co-wife, Comp— "सपत्नशब्दः शत्रुपर्य्यायोऽव्युत्पन्न प्रातिपदिकम्। वस्तुतस्तु सपत्नीशब्दादिवार्थे अण् प्रत्ययो निपात्यते। सपत्नीवसपत्न." —manorama. तेषु। अधि ७मी।

3. गुरु &c.—गुरु refers to भीष्म, द्रोण etc. गुरोः सन्निधिः (सामीप्यम्), इतत्—। तस्मिन्। अधि ७मी। The offence of उत्तरीयहरण was before superiors even, it was thus a grave unpardonable one.

4. भावम्—भू+घञ् भावे=भाव feeling i, e, the idea of taking away the life of Duryodhan etc. Obj of उपाधत्त।

5. सत्या —अस+लटः स्थाने शतृ=सत् existing, good, तत. स्त्रियां ङीप् इति सती chaste, तस्याः। Qual कृष्णायाः।

6. सत्यङ्कारम्—क्रियते अनेन इति कृ+घञ् करणे=कारः। सत्यस्य कार. इतत्—। तम्। Here मुम् comes by the rule "कारे सत्यागदस्य"

णम् comes after सत्य and अगद when कार follows. उपमान of भावम् । The word means the value that is given for the sworn performance of a deed. See Malli As soon as they did वस्त्रहरण of द्रौपदी, then even अन्तक swore to kill them by paying advance money as if for such a heinous offence.

7. अन्तकः—Deriv ante. Nom to उपाधत्त ।

8. Voice— ··अन्तकेन सत्यङ्कार इव भाव उपाधीयत ·· ।

51, Draupadi dragged in the assembly—they tolerated it ?

तामैक्षन्त क्षणं सभ्या दुःशासनपुरःसराम् ।
अभियायार्कमावृत्तां छायामिव महातरोः ॥ ५२ ॥

Prak—सभ्या. तां क्षणम् ऐक्षन्त [The venerable men of the assembly e, g, Bhisma, Drona etc. looked at her for a moment, They could not look long through shame] Why shame ?—दुःशासनपुरःसराम् ताम् (She was being dragged into the assembly by Dussasana , this rendered them abashed. Neutrality only prevented them from doing remedy) Any parallel ?—महातरो. छायामिव (As the shade of a great tree is dependent on the tree. so Draupadi here was dependent on the mercy of Dussanna, She cannot but follow him). Any thing more of the similarity—अभियायार्कम् (स्थितस्य) तरोः आवृत्तां छायामिव (She was unwilling to go before the members but Dussasna dragged her there like the tree dragging its shade as it were before the setting sun). 51.

Prose,—सभ्याः दुःशासनपुरःसरां ताम् अभियायार्कम् (स्थितस्य) महातरोः आवृत्तां छायामिव क्षणम् ऐक्षन्त ।

Eng.—The members looked at her led by Dussasana for a moment, like the receding shade of a huge tree remained facing an evening sun. 51.

Beng—দুঃশাসন কর্ত্তৃক আকৃষ্যমাণা দ্রৌপদী সভ্যগণ কর্ত্তৃক, সূর্য্যাভিমুখেস্থিত মহাতরুর (অর্থাৎ—তৎকর্ত্তৃক আকৃষ্যমাণা) ছায়ার ন্যায় ক্ষণমাত্র দেখিয়াছিলেন।

Expl,—Draupadi being forcibly led by Dussasana before the eyes of the assembly is compared to the shade of a huge tree, unwillingly dragged as it were by the tree itself towards the setting sun. The members looked at her for a moment through shame, similarly the falling evening sun looks at the shade for a short period only because of his setting. 51.

Malli,—केन इयमाक्रष्टा, सभ्यैः वा किं कृतम्? तत्राह तामिति—दुःशासन-पुरःसरां' दुःशासनः पुरःसरः यस्याः तां तथोक्तां, दुःशासनेन सभां प्रति आकृष्यमाणा-मित्यर्थः [“अनुपसर्जनात्” इति न ङीप्2] 'तां' कृष्णां सभायां साधवः 'सभ्याः' [“सभाया य” इति य प्रत्यय 3] 'अभिसायार्कं' दिनान्तसूर्य्याभिमुखं स्थितस्य इति शेषः [“सायो नाशदिनान्तयोः” इति विश्वः। “लक्षणेनाभिप्रती आभिमुख्ये” इति अव्ययीभाव 4] 'महातरोः' सम्बन्धिनीम् 'आकृष्टां छायामिव तां कृष्णां अपश्यन् ऐक्षन्त' न चिरं जुगुप्सितत्वात्, नापि किञ्चित् व्याप्रियन्त माध्यस्थ्यभङ्गभयात्1। [अत्र आकृष्य-माणायाः कृष्णायाः आक्रष्टारं प्रति पराङ्मुखत्वात् आकृष्टच्छायौपम्यम्। तथापि तां न मुञ्चति इति दुःशासनस्य तरुसाम्यम्] ॥ ५१ ॥

Notes on Malli.

1. "By whom was she dragged and what did the members say ?"—On this he says. 2, In दुःशासनपुरःसराम् we do not get ङीप् by the rule "अनुपसर्जनात्"। 3. The affix य in सभ्या is by the rule "सभाया यः"। 4. Visva says, साय means 'destruction' and 'end of day'. The अव्ययीभाव in अभिसायार्कम् comes by the rule "लक्षणेनाभि—" (char). 5. And did not meddle in it through fear of breach of neutality. 6, Here 'dragged Krishna' being unwilling to the dragger is compared to the receding shade, and Dussasna did not let her go ; hence the similarity of him with a tree.

CHARCHA

1 ताम्—Refers to 'Krishna' i,e., Draupadi. Obj. of ऐक्षन्त ।

2. ऐक्षन्त—ईक्ष+लङ् अन्त । Nom सभ्याः । [ईक्षते, ऐक्षिष्ट] ।

3. क्षणम्—क्षण a moment, तम् । व्याप्त्यर्थे or अत्यन्तसंयोगे २या by the rule "कालाध्वनोरत्यन्तसंयोगे" ।

4. सभ्याः—सभायां साधव इति सभा+य=सभ्याः members of an assembly

5 दुःशासन &c.—For दुःशासन—दुर्+शास युच see canto I, Sl. 22, पुरः अग्रे सरतीति पुरस्+सृ+ट कर्त्तरि=पुरःसरः Moving forward. दुःशासन, पुरःसरः अस्याः, बहु । ताम् । Qual. ताम् । She was being dragged by दुःशासन । Hence she was दुःशासनपुरःसरा । See Malli also for gram. etc,

6. अभि &c.—सो (अन्तकर्मणि)+घञ् भावे=साय day-fall. साये अर्कः, सुपसुपा । सायार्कं लक्षीकृत्य इति अभिसायार्कम्, अव्ययीभाव—by the rule "लक्षणेनाभिप्रती आभिमुख्ये" words are compounded by लक्षण-वाचक अव्यय to denote आभिमुख्य । Adv Qual. the क्रिया 'स्थितस्य' understood. सायस्य अर्कः too correct here.

7 आवृत्ताम्—आ+वृत्+क्त कर्त्तरि=आवृत्ता returning back, receding ; ताम् । Qual. छायाम् । The shade was receding from the tree. So Draupadi was trying to get away from दुःशासन । In this sense of आ+वृत, cf, "अनिन्द्या नन्दिनी नाम धेनुरावहृतेवनात्" Raghu.

8 छायाम्—Here छाया is compared to द्रौपदी । For the simile, see Expl, and Notes on Malli above.

9. महातरोः—महान् तरुः, कर्मधा । शेषे ६ष्ठी, related to छायाम् । महत् becomes महा by the rule "आन्महतः समानाधिकरण जातीययोः । महातरु is compared to दुःशासन । See above.

10, Voice—...सभ्यैः.......पुरःसरा ....सा.........आवृत्ता छाया इव ऐक्ष्यत ।

52. She cried and wept.

अयथार्थक्रियारम्भैः पतिभिः किं तवेक्षितैः ।
अरुध्येतामितीवास्या नयने बाष्पवारिणा ॥ ५२ ॥

Prak,—अस्या नयने बाष्पवारिणारुध्येताम् [Her eyes were filled with tears]. Why so ?—इति इव [Methinks her eyes were tearful for this very cause]. What was the cause ?—तव पतिभिः ईक्षितैः किम् ["What will be gained by having looked at your husbands'—This thought made her eyes tearful) Why they will save her from the situation—अयथार्थक्रियारम्भैः पतिभिः (your husbands' procedure was in a wrong line. One of them staked you at the game of dice, And having lost all at dice he has no control on you You are at the mercy of the enemy. Hence your looks cannot move them to action. This very thought, I think, made Draupadi bewail her lot) 52.

Prose.—अयथार्थक्रियारम्भैः तव पतिभिः ईक्षितैः (सद्भि) किम् ? इतीव अस्याः नयने बाष्पवारिणा अरुध्येताम् ।

Eng. "What will be done by your husband, though looked at by you as they had done wrong procedure of action"—This methinks filled her eyes with tears. 52.

Beng—"মিথ্যাভাবে ক্রিয়ারম্ভ করায় তোমার পতিদের দিকে চাহিয়া কি হইবে"—এই চিন্তাই আমার মনে হয় তার চক্ষুদ্বয় বাষ্প পরিপূর্ণ করিল।

Expl.—See Park.

Malli.—अथ अस्या तद्दात्म्यकतां वर्णयति अयथार्थेति—'अयथार्थक्रियारम्भैः'. अयथार्थाः मिथ्याभूताः क्रियारम्भाः पतित्वद्यम्ननिमित्तभूतकर्मोद्योगाः. येषां तैः, तामसर्थ्यैः इत्यर्थः । 'तव' सम्बन्धिभिः 'पतिभिः पान्ति रक्षन्ति इति पतयः भर्तारः' ["पातेर्डतिः" इति औणादिक. डति प्रत्ययः] तैः 'ईक्षितैः' 'अवेक्षितैः' 'किम्' न किञ्चित् फलमस्ति इत्यर्थः । 'इति' एत्य विचार्य 'इव' इति उत्प्रेक्षा, 'बाष्पवारिणा' अस्याः कृष्णायाः नयने 'अरुध्येताम्' आवृते [कर्मणि लङ्]। अयत्या बरोद इत्यर्थः ॥ ५२ ॥

Notes on Malli.

1. Now he describes her action at that time.

Charcha

1. अयथार्थ &c --यथा is an अव्यय meaning 'proper'. यथा अर्थः अस्मिन्, यथार्थ true, बहु। Or यथा (सदृश) अर्थ इति सुपसुपा or कर्मधा। Or यथार्थम् is अव्ययीभाव। तत मत्वर्थीय अच्। न यथार्थ., नञ्तत्। क्रियायाम् आरम्भ, इतत्। अयथार्थ. क्रियारम्भः एषाम् बहु। तैः। Qual. पतिभिः। Yudhisthira lost Draupadi and all his brother at dice. He was अयथार्थक्रियारम्भ। Hence he and all his brothers cannot save Draupadi. Thus indeed were they all अयथार्थक्रियारम्भाः। See Malli.—अयथार्था &c.

2. पतिभि —पान्ति इति पा+डति=पतय, husbands, protectors. Hence द्रौपदी can look up for to them, कारणे इया। करण of the क्रिया—साध्यते &c understood, cf. "गम्यमानापि क्रिया कारकविभक्ती प्रयोजिका। अलं श्रमेण, श्रमेण साध्यं नास्तीत्यर्थ"—Bhattoji.

3 ईक्षिते —ईक्ष+क्त कर्मणि = ईक्षित looked. तै। Pred to पतिभिः। पतिभिः ईक्षिते सति किम्?

4. अरुध्येताम्—रुध+लङ आताम् कर्मणि। Were filled. [रुधाङि रुन्धे, रुरोध रुरुधे. रोद्धसि-ते]।

5. इति—An अव्यय meaning 'hence'

6. इव—Implies 'surmise' (उत्प्रेक्षा) here.

7. नयने—उक्तकर्म of अरुध्येताम्।

8. वाष्प &c —वाष्पाणां वारि, इतत्। अनुक्ते कर्तरि इया।

9 Voice—कैन भूयते···वाष्पवारि···अरुध्य···।

53. *Our eldest brother tolerated all this.*

सोढ़वान् नो दशामन्त्यां ज्यायानेव गुणप्रियः।
सुलभो हि द्विषां भङ्गो दुर्लभा सत्स्ववाच्यता॥ ५३॥

|K. R. Kirat—9.

Prak.—ज्यायान्एव नः अन्त्यां दशां सोढ़वान् [Our eldest brother tolerated this miserable condition of ours]. Strange—गुणप्रियः ज्यायान् (He is always after qualities, so he cannot but tolerate this state]. Enemies should not be allowed to get the upper hand—द्विषां भङ्ग (भावः) सुलभः हि (Enemies can be rooted out in time). Similarly quality also can be acquired in time—सताम् अवाच्यता दुर्लभा [That can t be, a scandal once imputed on a person cannever be wiped off, where-as even a great enemy can be extirpated by force and strategy. So to avoid scandal he preferred this degradation). 30.

Prose.—गुणप्रियः ज्यायान् नः अन्त्यां दशां सोढवान् । द्विषां भङ्गः सुलभ हि, सताम् अवाच्यता दुर्लभा । Or—हि द्विषां भङ्गः सुलभः &c.

Eng—Our eldest brother fond of quality, tolerated this low condition of ours. Destruction of enemies indeed can easily be made, whereas blamelessness is rare with the good. 53.

Beng—গুণপ্রিয় জ্যেষ্ঠভ্রাতা যুধিষ্ঠির আমাদের এই নিকৃষ্ট দশা সহ্য করিলেন। বাস্তবিক শত্রুর নাশ সহজ, কিন্তু সতের অনিন্দ্যতা দুর্লভ।৫৩।

Expl.—Yudhisthira in consequence of his promise at the game of dice had to tolerate this state, specially he feared scandal. For even a great adversary may be uprooted but a scandal of the good can never be wiped off. 53.

Malli.—ननु भवद्भिः किमर्थमसमर्थैः इव उपेक्षितं—तत्राह सोढवानिति1 गुणाः प्रिया यस्य सः 'गुणप्रियः' प्रियगुणः ["वाप्रियस्य" इति परनिपातः.2] 'ज्यायान्' अग्रजः युधिष्ठिर 'एव' [वृद्धशब्दात् ईयसुनि "ज्यादादीयसः" इति आकारादेशः:3] 'नः' अस्माकम्, अन्ते भवाम् 'अन्त्यां' निकृष्टां 'दशाम्' अवस्थां सोढवान् न तु वयं किन्तु तदवज्ञा इति भावः। ननु अवपेक्षा महानर्थकारिणी इत्याशङ्क्य आह—सुलभ इति—'द्विषां' विद्विषां 'भङ्गः सुलभः' कालान्तरेऽपि इति शेषः। 'सताम्' सज्जनेषु 'अवाच्यता' अनिन्द्यता दुर्लभा, न तु अवपेक्षा। 'हि' प्रसिद्धौ। अवपेक्षतः लोकापवाद

एव बलवान्, यस्य उत्पन्नस्य पुनः अप्रतिविधेयत्वात्, स च समयोल्लङ्घने स्यात् एव इति भावः4 ॥ ५२ ॥

Notes on Malli.

1. "Why did you neglect thus like disabled ones"—on this he says by सोढवान् &c, 2. परनिपात of प्रिय comes by the varttika "वा प्रियस्य" (char), 3, In ईयसुन् after the word वृद्ध, ज्य after ज्य comes by the rule "ज्यात् आत् ईयसः" । 4, The sense is, scandal is stronger than indifference to enemies. for a scandal once imputed on one, cannot be remedied, And that will follow if promise (at dice) is not kept.

1. सोढवान्—सह+क्तवतु कर्त्तरि अतीते=सोढवान् tolerated, Nom, ज्यायान् ।

2. ज्यायान्—अतिशयेन वृद्ध इति वृद्ध+ईयसुन्—ज्य+ईयसुन्—ज्यायान् । Here Arjuna uses ज्यायान्, for युधिष्ठिर was elder in comparsion with him. Adj used substantively

3. गुणप्रिय.—गुणाः प्रिया.अस्य, बहु—। Qual, ज्यायान् । प्रियगुण is also correct by the varttika "वा प्रियस्य" ।

4. सुलभ.—Deriv. ante, Pred to भङ्ग । In time enemy can be overcome cf. "सुकरस्तरुवत् सहिष्णुना रिपुरुन्मूलयितुं महानपि"—Kirat II.

5. दुर्लभा—deriv ante, Pred to अवाच्यता ।

6 अवाच्यता—वक्तुं योग्यमिति वच+ण्यत् कर्मणि—वाच्यम् contempt, तस्य भाव इति वाच्य+तल्=वाच्यता contempt, न वाच्यता, नञ्तत् । Nom. to भवति understood. Here the form is not वाक्य for it does not denote शब्दसंज्ञा, the rule is "वचोऽशब्दसंज्ञायाम्" । Public blame is invariably seen with the good, cf. "यथा स्त्रीणां तथा वाचां साधुत्वे दुर्जनो जनः"—Uttaracharita. I.

9. Voice—गुणप्रियेण ज्यायसा........अमुना दशा सोढा......भङ्गेन सुलभेन भूयते......अवाच्यतया दुर्लभया (भूयते) ।

54. *Minds of the high-souled are like sea-waters.*

स्थित्यतिक्रान्तिभीरूणि स्वच्छान्याकुलितान्यपि ।
तोयानि तोयराशीनां मनांसि च मनस्विनाम् ॥ ५४ ॥

Prak.—तोयराशीनां तोयानि मनस्विनां मनांसि च (समानि) [Water of the seas and the mind of the high-souled are equal). How ? स्थित्यतिक्रान्तिभीरूणि [The sea does not outrun its beaches, similarly the great does not break the limits of मर्य्यादा or contract, promise &c.]. Is that all ?—आकुलितानि अपि स्वच्छानि (The water of the sea is translucent though disturbed, similarly the mind of the great is steady though agitated) 54.

Prose—तोयराशीनां तोयानि मनस्विनां मनांसि च स्थित्यतिक्रान्तिभीरूणि, आकुलितानि अपि स्वच्छानि (भवन्ति)।

Eng.—Both the water of the sea and the minds of the great fight shy of transgression of limits and are clear though agitated. 54.

Beng—সমুদ্রের জল এবং উন্নতের মন—উভয়েই সীমালঙ্ঘনে ভীত এবং উভয়েই আকুলিত হইলেও নির্ম্মল থাকে।

Expl.—See Park.

Malli.—ननु शत्रुवधे राज्ञां क नाम अपवादः ? प्रत्युत कीर्त्तिः एव इत्याशङ्क्य, सत्यं, स एव समयोल्लङ्घनकलङ्कितकीर्त्त्या मन्दानिन्दानदानर्मिति आशयेन आह —स्थितीति 'तोयराशीनां समुद्राणां तोयानि, मनस्विनां मनांसि च' समानि भवन्ति। उभयं विशिनष्टि—"स्थित्यतिक्रान्तिभीरूणि' स्थित्यतिक्रान्तेः मर्य्यादोल्लङ्घनात् भीतो. भीरूणि अतएव 'आकुलितानि' सङ्क्षोभितानि अपि स्वच्छानि' अकलुषाणि, न त्वरन्ते इत्यर्थः। मनस्वी अयं युधिष्ठिरः इति भावः [अत्र तोयानां सामान्यतः मनस्विनां (? मनस्विमनसां) च अप्रकृतानां एव गुणतौल्यात् औपम्यस्य गम्यतया तुल्ययोगिता अलङ्कारः। गुणश्चात्र भीरुत्वं स्वच्छता च] ॥ ५४ ॥ [त्वरन्ते—सं'चलन्ते]।

Notes on Mallinatha.

1 "Wherein lies the scandal of kings in killing enemies. rather it is conducive to fam —" Apprehending this he says—that is the source of great infamy in as much as the fame will be stained for breach of trust 2. The sense is, this Yudhisthira is a high-minded one 3 Here the figure is तुल्ययोगिता for the similarity is suggested owing to the general similarity of qualities of water and the mind of the highsouled The qualities are fearfulness and clearness (N. B.—Malli's मनस्विना should be मनस्विमनसाम् for तोय and मनस् are here compared,].

CHARCHA

1. स्थित्यति &c.—अति + क्रम + क्तिन् भावे = अतिक्रान्ति transgression. स्थिति is limit of seabeach (तोयपक्षे) ; and limit of society. contract·&c. (मन· पक्षे) । स्थिते अतिक्रान्ति, इतत् । तस्या· भीरुणि, पूतत् or सुप्सुपा । Qual both—तोयानि and मनांसि । For स्थिति meaning limits (मर्यादा), cf "स्थितेरभेत्ता स्थितिमन्तमन्वयम्"—Raghu.

I स्वच्छानि—अच्छ pure. सु अतिशयेन अच्छानि (निर्मलानि), प्रादितत् । Qual. तोयानि and मनांसि ।

• 3. आकुलितानि—आ + कुल + णिच् + क्त कर्मणि = आकुलितानि disturbed. The sea does not become turbid though disturbed. So the great are not perturbed even if disturbed. Qual, तोयानि and मनांसि ।

4. मनस्विनाम्—मन· प्रशस्तमस्ति एषामिति मनस् + विनि मत्वर्थे = मनस्विन. The high-souled. The मनस्विन् are compared to तोयराशि (Sea). People's mind or their placid state are often compared to vast sheet of waters, cf "सुप्तमीन इव ह्रद·" and "ह्रदा· प्रसन्ना इव गूढनक्रा:"—Raghu. ह्रदे शान्तं चित्तम्—sl. 40.

5. मनांसि, तोयानि—Noms to भवन्ति understood,

6. तोय &c.—तोयानां राशय: तोयराशय: lit, masses of water, hence a 'sea', इनत् । तेषाम् । Similarity of water withmind is through the similarity of their qualities, See Malli.

7. Voice—'''मनोभि. तोयैः'''मौक्तिभि.' 'आकुलितैः' अपि स्वच्छैः (भूयते)

55. Friendship with दायाद *Duryodhana &c. ended in enmity.*

धार्त्तराष्ट्रैः सह प्रीतिर्वैरमस्मास्वसूयत ।
असन्मैत्री हि दोषाय कूलच्छायेव सेविता ॥ ५५ ॥

Prak.—अस्मासु वैरमसूयत [In our case it ended in enmity]. What eneed in enmity ?—धार्त्तराष्ट्रैः सह प्रीतिः अस्मासु वैरमसूयत [Friendship with the sons of Dhritarastra ended in enmity] How is that possible ?—असन्मैत्री सेविता (सती) हि दोषाय [I say friendship with the bad produces misery]. Clear the point by an instance—कूलच्छाया सेविता (सती) इव दोषाय (भवति) [In fact friendship with an evil party is like resorting to a falling river bank—both being dangerous to life].

Prose.—धार्त्तराष्ट्रैः सह प्रीतिः अस्मासु वैरमसूयत । हि असन्मैत्री कूलच्छाया इव सेविता (सती) दोषाय भवति ।

Eng.—Friendship with the sons of Dhritarastra produced enmity in us, For evil frendship (i, e, friendship with the bad) being contracted is conducive to ill effects like the shadow of a (falling) river-bank 55,

Beng—ধৃতরাষ্ট্রের পুত্র (দায়াদ) দুর্য্যোধনাদির সহিত প্রীতি আমাদের উপর শত্রুতা উৎপাদন করিল। কারণ দুর্জ্জনের সহিত সঙ্গতি করা হইলে, পতনোন্মুখ নদীতটের ছায়ার ন্যায় দোষের কারণ হইয়া থাকে।

Expl.—See Prak.

Malli,—"ननु अजातशत्रोः स्वजनवैरे किं कारणम्" इत्याशङ्क्य अस्मत्सौहार्दमेव इत्याह1 धार्त्तराष्ट्रैरिति—धार्त्तराष्ट्रैः 'धृतराष्ट्रपुत्रैः' 'सह प्रीतिः' सौहार्दमेव अस्मासु विषये 'वैरमसूयत' सूतवती [सूयते, -दिकात् कर्त्तरि लङ्]। ननु सौहार्दं वैरजनकं चेत् विप्रतिषिद्धं तत्राह2 असदिति—'हि' यस्मात् 'असन्मैत्री दुर्जनेन सङ्गतिः' 'कूलच्छाया' कूलस्य आसन्नपातस्य नदीतटस्य छाया इव 'सेविता' श्रिता सती 'दोषाय' अनर्थाय भवति। न खलु दुर्जनः सुजनवत् मित्रद्रोहपातकं पश्यति इति भावः3। [उपमानुप्राणितः अर्थान्तरन्यासः अलङ्कारः]4॥ ५५॥

Notes on Malli

1. Apprehending the statement "what is the cause of Ajatasatru's enmity with the kinsmen" he says our friendship &c 2 "This is a contrary assertion, that friendship produces enmity"—on this he says 3 The bad indeed do not eye like the good the crime of quarrelling with friends. 4 The figure here is अर्थान्तरन्यास enlivened by उपमा।

CHARCHA

1. धार्त्तराष्ट्रैः—धृतराष्ट्रस्य अपत्यं पुमांसः इति धृतराष्ट्र+अण्=धार्त्तराष्ट्राः sons of Dhritarastra, तैः। सहशब्दयोगे तृतीया by the rule "सहयुक्तेऽप्रधाने।"

2. प्रीतिः—प्री+क्तिन् भावे=प्रीति love, here friendship, Nom. to असूयत।

3. वैरम्—वीरस्य भावः कर्म वा इति वीर+अण्=वैरम् enmity. वीर being a गुणवचन word ष्यञ् would have been the proper affix here by the rule "गुणवचनब्राह्मणादिभ्यः कर्मणि च"। But as Panini himself uses वैर in the rule "द्वन्द्वान्न वैरमैथुनिकयोः" so the word takes अण्। Cf "कथं वैरमिति? वीरस्यभावः कर्म वेति ष्यञा भाव्यम्। उच्यते, "द्वन्द्वान्न वैर—" इति निर्द्देशात्—"Saranadeva, Obj. of असूयत।

4. असूयत—सू (प्राणिप्रसवे दिवादि)+लङ् त कर्त्तरि। [सूयते, सुषुवे, सोष्यते सविष्यते]।

5. असन्मैत्री—मित्रस्यभाव (इति or) इदम् मित्र + अण् = मैत्रम्। ततः स्त्रियाम् ङीप इतिमैत्री। or मित्र + ष्यञ् = मैत्र्यम्, then ङीप (fem) also gives मैत्री with यलोप। असती मैत्री कर्मध—; पुंवद्भाव by the rule "पुंवत् कर्मधारयजातीयदेशीयेषु—"। Noi, 'to 'भवति understood. Here fem, is taken to keep up the comparison with the fem, छाया।

6, हि—हेत्वर्थेऽव्यय। "हि हेतावधारणे"।

7. दोषाय—दुष+घञ् भावे=दोष fault, तस्मै। सम्प्रदाने 4र्थी by the varttika "क्रियार्था सम्पद्यमाने च"।

8. कूल etc—कूल with दीर्घ means 'river-bank, तस्य छाया। उपमान of असन्मैत्री। A river-bank is always dangerous it may give way at any moment, so is friendhip with the bad "त्यज दुर्जनसंसर्गम् भज पुण्यमहोरात्रम्"।

9. सेविता—सेव+क्त कर्मणि+टाप् स्त्रियाम्=सेविता resorted to. Pred. to असन्मैत्री and कूलछाया।

10. Voice—.. ...पोत्या · मैत्र्या···. छ यथा इव सेवितया सत्या........ (भूयते)।

11 Remark —For almost a similar idea compare "सदुपयन् भूतिमनार्यसङ्गमात् वरं विरोधोपि समं महात्मभिः" Canto I sl 8.

56 The ways of the wicked are inscrutable.

अपवादादभीतस्य समस्य गुणदोषयोः।
असद्वृत्तेरहो वृत्तं दुर्विभावं विधेरिव॥ ५६॥

Prak —अहो असद्वृत्ते वृत्तं दुर्विभावम् (O the ways and movements of the bad are inscrutable), Nothing inscrutable here —विधे वृत्तमिव दुर्विभावम् [Their mevements are unfathomable like the movements of Providence], wherein lies their similarity? अपवादात् अभीतस्य (Both are indifferent to public opinion, Like providence, the bad go on with their will whether people approve or disapprove it), This is not all? गुणदोषयोः

समस्य (In their attack or in their favour both the bad and the Providence do not pay heed to men's badness or goodness. Providence works with reference to our successive briths and not to temporary goodress or badness in our life Hence Providence is compared to the bad) 56.

Prose.—अहो ! अपवादात् अभीतस्य गुणदोषयो समस्य असद्वृत्तं. इत्त विधेः (इत्तम्) इव दुर्विभावम् ।

Eng.—Ho, the ways of the wicked, regardless of infamy and equal in merit and demerit are inscrutable like the ordains of Providence

Beng—হায় অপবাদে নির্ভীক এবং গুণে ও দোষে সমান, অসতের চেষ্টাচরিত্র বিধির বিধানের ন্যায় দুর্জ্ঞেয় বটে।

Expl —See Prak.

Malli,—ननु आदावेव तेषां इत्तमविज्ञाय कथं मैत्रीकृता 'इत्याशङ्क्य किंकुर्म', दुर्जनइत्तं दुर्विज्ञेयम् इत्याह अपवादादितिl—'अपवादात्' जनाक्रोशात् 'अभीतस्य' अजुगुप्समानस्य इत्यर्थ । 'गुणदोषयो. समस्य' तुल्यबुद्धेः', निग्रहानुग्रहौ गुणदोषयोः अननुरुन्धत इत्यर्थ 2 ['विधौ' अपि एतत् विशेषणं योज्यम्.] 'अहो असद्वृत्तं' दुराचारस्य धूर्त्तस्य 'इहित विधेः दैवस्य 'इत्तमिव' 'दुर्विभाव' विभावयितुमशक्यम्, किन्तु कार्यैकसमधिगम्यम, इत्यर्थ 3 [भवते ण्यन्तात कृच्छ्रार्थे खल्प्रत्ययः3] ॥ ५६ ॥

Notes on Malli

1 "Why have you contracted friendship without first ascertaining their ways"—anticipating this he says, the works of the wicked are inscrutable 2 The sense is, without paying heed to punishment and favours of demerit and merit. 3, The sense is, but can be known from results only, 4, In दुर्विभावम्, the affix is खल् denoting difficulty after णिजन्त भू ।

Charcha

1, अपवादात्—अप + वद + घञ् भावे = अपवाद infamy, scandal. अस्मात् । "भीत्रार्थानां भयहेतुः" इत्यपादाने पञ्चमी ।

2, अभीतस्य—भी+क्त कर्त्तरि (अकर्मकत्वात्)=भीतः frightened. न भीतः, नञ्तत् । तस्य । Qual. both अवहृतेः and विधेः । Both seem to be regardless of infamy Their nature goes uniformly.

3 गुणदोषयोः—गुणश्चदोषश्च, द्वन्द्व । तयो । विषयाधिकरणे ७मी । For a similar use of. "क्षमः सिद्धावसिद्धौ च" ।

4, अवहृतेः—हृत्+क्तिन् भावे=हृति deeds अवहृतौ हृतो यस्य, बहु । तस्य । ग्रंषे ६ष्ठी, related to हृतम् । Adj used substantively.

5. अहो—आश्चर्ये अव्ययम् । See canto I. sl. 23

6. हृतम्—हृत्+क्त नपु सके भावे=हृतम् deed. Nom. to भवति understood.

7. दुर्विभावम्—दु खेन विभाव्यते ज्ञायते इति दुस्+वि+भू+णिच्+खल् कर्मणि=दुर्विभावम् inscrutable. Pred. to हृतम् ।

8. विधेः—विदधातीति वि+धा+कि कर्त्तरि=विधि Providence, तस्य । Same case with अवहृतेः । Providence is known by the final result only and not before, of, 'प्रतीयते धातुरिवेहित फले." Canto I. This is due to पूर्वजन्मकर्म ।

9. Voice.—...हृतेन...दुर्विभावेन भूयते ।

57 I cannot but remedy this condition'

ध्वंसेत हृदयं सद्यः परिभूतस्य मे परैः ।

यद्यमर्षः प्रतीकारं भुजालम्बं न लम्भयेत् ॥ ५७ ॥

Prak.—हृदय सद्यः ध्वंसेत (The heart instantly would have given way). Whose heart ?—परैः परिभूतस्य मे हृदयम् (I say my heart would have been destroyed ; for I am defeated by my enemies). It ought to have already been destroyed—यदि अमर्षः प्रतीकारं भुजालम्ब न लम्भयेत् (Yes, it would have been shattered , but my idea of revenge is ringing in my heart. And to fulfil this desire I am seeking power of remedy in my arms). 57.

Prose,—परैः परिभूतस्य मे हृदयं सद्यः ध्वंसेत यदि अमर्षः प्रतीकारं भुजा-लम्बं न लम्भयेत।

Eng.—My heart would hav. been shattered, overcome as I am by the enemy, had not revenge caused my heart to fall back on arms as remedy. 57.

Beng—শত্রুকর্তৃক পরিভূত আমার হৃদয় তৎক্ষণাৎ ধ্বংস প্রাপ্ত হইত যদি বৈরনির্যাতনবাসনা হৃদয়কে প্রতীকাররূপ ভুজাবলম্বন না পাওয়াইত (অর্থাৎ বৈরনির্যাতন বাসনায় আমার প্রতীকারেচ্ছা যদি না থাকিত)। ৫৭।

Expl —See Prak.

Malli.—ननु एवंमानी कथं परिभूत जीवसि तत्राह ध्वंसेत इति—'परैः' शत्रुभिः 'परिभूतस्य मे हृदय सद्यः ध्वंसेत अध्येत् इत्यर्थः। 'अमर्षः कर्ता प्रतीकार' प्रतिक्रियारूपं 'भुजावलम्ब' हस्तावलम्बन 'न लम्भयेत्' न प्रापयेत् यदि हृदयेन इति शेषः। सत्यं जीवामि प्रतिविधित्सया न तु निर्लज्जतया इति भाव 2 ॥ ५७ ॥

Notes on Malli.

1. "How you having such self-respect still live"—on this he says 2, The sense is, truly I live for remedy and not through shamelessness,

CHARCHA

1 ध्वंसेत—ध्वंस+लिङ (विधौ) त। Should perish or would have perished, Nom. हृदयम्।

2. सद्य —समाने अह्नि भव इति समान+द्यस्=स+द्यस्=सद्य imme-diately. अव्यय। Qual ध्वंसेत। In this sense of सद्य, cf, "सद्यः-कृत्तद्विरदरदनच्छेदगौरस्य"—Megha,

3. परिभूतस्य—परि+भू+क्त कर्मणि=परिभूत overpowered, chock-ed down तस्य। Qual, मे।

4. परैः—पर here means enemy, तैः। अनुक्ते कर्तरि ३या। "परो दूरान्यमोक्षशत्रुषु" इति हेमचन्द्रः। Its original meaning is 'other than

self'; thence means it 'enemy', "परापरशब्दयो. उपचारात् शत्रौप्रतिवादिनि च प्रयोग"—Manorama The base in this sense is a सर्वनाम, cf, "तथा परेषां युधि च"—Raghu "लक्ष्मी धमृतसुकयितासिकृष' परेषाम." sl 80, infra.

5. अमर्ष:—मर्षणम् इति मृष+घञ भावे=मर्ष: tolerance, न मर्ष: नञ्तत्। 'अमर्ष:' is 'ire', प्रयोजक कर्ता to लम्भयेत्।

6. प्रतीकारम्—प्रति+कृ+घञ भावे=प्रतिकार or प्रतीकार remedy, तम्। Same case with भुजालम्बम। Here प्रति optionally becomes प्रती by the rule "उपसर्गस्य घञ्यमनुष्ये बहुलम्"।

7, भुजालम्बम्—आ+लम्ब+घञभावे आलम्ब support, भुजे आलम्ब' support on arms, सुप्सुपा। Or भुजस्य आलम्ब. support of arms, ६ तत्। तम्। Obj, of लम्भयेत्। I depended on arms (i, e, on fight) to take revenge.

8. लम्भयेत्—लभ+णिच्+लिङ (विधौ)+यात् लम्भयेत should cause to take, Nom, (प्रयोजककर्ता) अमर्ष:। Here नुम् is added to the root लभ by the rule 'लभेश्च"। णिजन्त लभ has two kinds of meanings (i) प्राप्त्युपसर्जना गति and (ii) गत्युपसर्जना प्राप्ति। Here it is गत्युपसर्जना प्राप्ति in as muchas attainment of attitude is implied. Thus the root being प्राप्त्यर्थ its अणि कर्ता (हृदय) takes श्या, and the rule "गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणामणि कर्त्ता सणौ" does not apply, Thus without णिच् the sentence was हृदयं भुजालम्बं लभेत, with णिच्—अमर्ष हृदयेन भुजालम्ब लम्भयेत्। Also see canto I, sl, 15 In this sense of णिजन्त 'लभ', cf, "सित' सितिम्ना सुतरां मुनेर्वपुर्विसारिभि' सौधमिवाथ लम्भयन्" Sisu, I, Malli's, "प्रापयेत्" here should better be replaced by प्रापयेत्।

9. Voice…हृदये न…ध्वसीरत.. अमर्षेण प्रतीकार' भुजालम्ब' लम्भोरत…।

58. I am ashamed of this state of ours

अवधूयारिभिर्नीता हरिणैस्तुल्यवृत्तिताम्।

अन्योऽन्यस्यापि जिह्रीम: किं पुन: सहवासिनाम् ॥५८॥

Prak,—अरिभि: वयम् हरिणै: तुल्यवृत्तिता नीता: (The enemy has made us equal with the deer. For like the deer we roam from forest to forest and our live' hood consequently is like them). Could you not confront your enemy ,—अवधूय नीता. (They have defeated us at dice and we are now thus circumstanced), What is your position now ?—वय अन्योन्यस्य अपि जिह्रीम. (We are ashamed of one another even). Is that all ? —सह-वासिनाम् कि पुन (That is not all, we are abashed of our colleagues also. We can not look any one up to the face, such miserable is our state). 58,

Prose.—अरिभि: अवधूय हरिणै. तुल्यवृत्तिताम् नीता: वय अन्योन्यस्यापि जिह्रीम:, सहवासिनाम् पुन: किम ।

Eng,—Defeated by the enemy and having attained the status of the deer we thus are ashamed of one another what to speak of the fellow-men ? 58.

Beng—অরিকর্তৃক পরাজিত এবং হরিণের সহিত তুল্যভাবনত্ব প্রাপ্ত হইয়া আমরা পরস্পর লজ্জিত আছি, সহবাসির নিকট যে লজ্জিত আছি তাহা আর বলিয়া কি বলিতে হইবে।

Expl,—See Prak

Malli.—ननु तथैव क' भयमभिमान., तत्राह अवधूयेति—'अरिभि: अवधूय' परिभूय 'हरिणै:' मृगै: 'तुल्यवृत्तिताम्' तुल्यजीवनत्व' वन्याहारतामित्यर्थ: । 'नीता:' प्रापिता वय पश्चापि इति शेष, 'अन्यान्यस्यापि जिह्रीम:, लज्जामहे 'सहवासिनां' सहचारिणां 'कि' पुन:' प्रागेव जिह्रीम: इति किमु वक्तव्यमित्यर्थ. [क्रियायोगे सम्बन्ध-सामान्य षष्ठी]। अत वयं पश्चापि तुल्याभिमाना एव, इदं तु मदेकसाध्य' कर्म इति मुनिशासनात् मया अनुष्ठीयते इति भाव:1 ॥ ५८ ॥

Notes on Malli.

1. The sense is, we five are equally sensitive, but this deed can de done by me alone, so it is being done by me at the instance of the sage (Vyasa), See ante and Canto III.

1. अवधूय —अव+धूञ+ल्यप् having overpowered.

2. अरिभिः—अरि enemy, तैः। अनुक्ते कर्त्तरि ३या।

3. नीताः—नी+क्त कर्मणि=नीताः driven. Qual, वयम।

4. हरिणै.—तुल्यशब्दयोगे ३या by this rule "तुल्यार्थै.—" ante, Here हरिणै and तुल्य are connected, still तुल्य enter into समास in तुल्यवृत्तिता। This is allowed by the dictum "सापेक्षत्वेऽपि गमकत्वात् समास"। Comp "विनयात् अपेतपुरुषः" in स्वप्नवासवदत्तम्।

5. तुल्य &c.—वृत+क्तिन् करणे=वृत्ति. livelihood, तुल्या वृत्ति एषाम् बहु—। तस्य भाव इतितुल्यवृत्ति+तल्=तुल्यवृत्तिता। ताम्। Obj. of नीता.।

6. अन्योन्यस्य—अन्यस्य अन्यस्य has अन्यस्य repeated owing to the varttika "कर्मव्यतिहारे सर्वनाम्नोर्द्वे वाच्ये समासवच्च बहुलम्"। Then comes the varttika "अन्यपरयोर्नसमासवत्"। Thus we get अन्यस्य अन्यस्य, then षष्ठी in the first अन्यस्य becomes म् by the varttika "असमासवद्भावे पूर्वपदस्थस्यसुप सुर्वक्तव्य"। Lastly by सन्धि we get अन्योन्यस्य। Here स् is not dropped. This in an irregularity suggested by the word बहुलम् (बहुलग्रहणात् पूर्वपदस्थाया विभक्तेर्नलुक्)। पूर्मी would have been the proper विभक्ति here by the varttka "जुगुप्साविराम-प्रमादार्थानामुपसंख्यानम्"। But षष्ठी here is सम्बन्ध सामान्ये cf, "कर्मादीनामपि सम्बन्धमात्रविवक्षया षष्ठीएव"—Bhattoji.

7. जिह्मीमः—ह्री (ह्रादि)+लट मस्। Nom वयम। [जिह्रेति, जिह्रायं, ह्रेष्यति, अह्रेषीत्]। ह्री+क्त gives both ह्रीत as in "ह्रीतमिव नभसिवीतमले' Kirat xii sl. 13. and ह्रीण as in "ह्रीणा च हृष्टा च बभाण भैमी"—Naishadha.

8. किम्—An अव्यय by intonation (भङ्गिविशेष) means किं वक्तव्यम्।

9. सहवासिनाम्—सह एकत्र वसन्ति इति सह+वस+णिनि कर्तरि साधुकारिणि सहवासिनः colleagues, तेषाम्। सम्बन्धसामान्ये षष्ठी as in अन्योन्यस्य।

10. Voice—नीतैः अस्माभिः...ह्रीयते...।

59, The dis-spirited are like grass.

शक्तिवैकल्यनम्रस्य निःसारत्वाल्लघीयसः ।
जन्मिनो मानहीनस्य तृणस्य च समा गतिः ॥ ५६ ॥

Park—जन्मिन. तृणस्य च समा गतिः (A man is equal to a grass). How is that possiblbe ?—मानहीनस्य जन्मिन. (I say a man having no self respect is as good as a grass) Still a man is very powerful—शक्तिवैकल्यनम्रस्य जन्मिनः (Think of a man humbled down for want of strengh. Is he not equal to a grass ?) What about his qualities ?—निःसारत्वात् लघीयस. (The man having no stamina is devoid of gravity &c. Then he is equal to a hollow grass, In fact self respect is the root which makes a man of us). 59.

Prose,—शक्तिवैकल्यनम्रस्य निःसारत्वात् लघीयस मानहीनस्य जन्मिनः तृणस्य च समा गतिः ।

Eng,—The state of a man, humbled down through disability of strength, incapacitated for want of inner essence and devoid of self-resqect is equal to a grass, 59.

Beng—সামর্থ্যবিরহহেতু নম্র, অন্তঃসার শূন্যতার জন্য গৌরববিহীন এবং অভিমানহীন ব্যক্তির অবস্থা তৃণের তুল্য হইয়া থাকে ।

Expl, — See Prak

Malli,—ननु तर्हि दुःखैकनिदानमन्तःशत्रुः मान एव त्यज्यताम् इति चाशङ्क्य तत्त्यागे दोषमाह, शक्ति इति—'शक्तिवैकल्यनम्रस्य' शक्तिवैकल्येन उत्साहादिशक्तिवैधुर्य्येण अवष्टम्भसामर्थ्यविरहेण च नम्रस्य प्रह्वीभूतस्य विधेयभूतस्य च 'निःसारत्वात्' दुर्बलत्वात् स्थिरांशरहितत्वात् च । ["सारो बले स्थिरांशे च" इत्यमरः] लघीयसः गौरवहीनस्य नीरसस्य च इत्यर्थः 'मानहीनस्य जन्मिनः' जन्तोः [भौमादित्वात् इनिः] 'तृणस्य च गतिः' अवस्था 'समा' इति । मानहीनस्य तृणादपि निकृष्टत्वात् न त्याज्यः

मान इति भावः (श्लेषालङ्कारः अयं, तदनुप्राणिता इयमुपमा इति अनेकार्थदीपिका: इति व्यज्यते (१ उपमा वा व्यज्यते इति अनेकार्थदीपिका3) ॥ ५९ ॥

Notes on Malli.

1. Apprehending the saying 'then give up self respect the root of sorrow", he enumerates the faults in abandoning it, 2. Amara says, सार means strength and inner essence. 3. According to अनेकार्थदीपिका the figure here is श्लेष and the उपमा enlivened by it, is suggested. (N. B.—Here Malli's reading seems defective We have corrected it).

CHARCHA

1. शक्ति &c.—विगता कला अस्य इति विकल: disabled, बहु—। तस्य भाव इति विकल+ष्यञ्—वैकल्यम्। नम्र humbled down, शक्तेः वैकल्यम्, ६तत्—। तेन नम्र, ३तत्। तस्य; Qual. जन्मिन: and द्रुमस्य। In the case of जन्मिन्, शक्ति comes to mean enterprise &c which follows from strength, and in the case of द्रुम, 'शक्ति' means power of resistance. By the rule "पूरणगुणसुहितार्थसदव्ययतव्यसमानाधिकरणेन,' षष्ठी cannot be compounded with पूरणार्थ गुणार्थ द्रव्यार्थ, सदव्ययान्त अव्यय, तव्यान्त and समानाधिकरण words, वैकल्य is गुणार्थ, how then do we get the compound शक्तिवैकल्य? This prohibition has exceptions, because Panini himself used the compound संज्ञाप्रमाणत्व in the rule "तदशिष्यं संज्ञाप्रमाणत्वात्"। शक्तिवैकल्य is such an exception. See also अर्थगौरवम् in our canto II.

2. निःसारत्वात्—सार is essence. निर्गतः सारः यस्य बहु। तस्य भावः इति निःसार+त्व। तस्मात्। "विभाषा गुणेऽस्त्रियाम्" इति हेतौ ५मी।

3. लघीयसः—अतिशयेन लघुः इति लघु+ईयसुन् लघीयस् not grave (जन्मिपक्षे), 'light' being hollow (द्रुम पक्षे)। तस्य। Qual जन्मिन: and द्रुमस्य।

4. जन्मिनः—शेषे ६ष्ठी related to गतिः। Deriv sl. 13.

5. मानक्षीणस्य—मानेन क्षीणः ३तत्। तस्य। Qual. जन्मिनः।

6. गतिः—गम+क्तिन् भावे=गति state, condition, "गति: अवस्था" —Mall, Now, to भवति understood, cf. "अस्तिर्भवन्तीपरः अप्रयुज्य-मानोऽप्यस्ति"—Bhashya.

7 Voice—.. गत्या समया भूयते ।

8. Remark—One must have self-respect (मान), without it a man is at ease even insulted and hence he is no better than grass or dust, cf. "स्वस्थादपमानेऽपि देहिनस्तद्वरं रजः" —Sisu.

60 Highness is to be sticked to

अलङ्घ्यं तत्तदुद्वीक्ष्य यद्यदुच्चैर्महीभृताम् ।
प्रियतां ज्यायसीं मा गान्महतां केन तुङ्गता ॥ ६० ॥

Prak,—तुङ्गता केन (हेतुना) ज्यायसीं प्रियतां मा गात (Highness should be favourably entertained). Whose highness do you say ?—महतां तुङ्गता (I mean the highness of the high-souled should be highly appreciated and loved), Why do you say so ?—तत्तत् अलङ्घ्यम् उद्वीक्ष्य (I say this, seeing all those as insurmountable), Which are insurmountable ?—महीभृतां यद् यद् उच्चैः तत् तत् अलङ्घ्यम् उद्वीक्ष्य (Seeing that all that are high in mountains are insurmountable, why should not highness in men be appreciated ?). 60

Prose—महीभृतां यद् यद् उच्चैः तत् तत् अलङ्घ्यम् उद्वीक्ष्य महतां तुङ्गता (मानोन्नत्य) ज्यायसीं प्रियतां केन (हेतुना) मा गात् ।

Eng—All that are high in mountains are insurmountable—seeing this, why should not the highness in the great attain greater favouritism

Beng—পর্ব্বতের যা যা উচ্চ, তা তা অলঙ্ঘ্য বিবেচনা করিয়া, মহাত্মাগণের মানোন্নত্য কেন নিরতিশয় প্রিয়তা প্রাপ্ত হইবে না।

Expl—People respect the mountain for its insurmount-

able lofticess, similarly the great are worshipped and dreaded for their high strong mindedness. Here we may well remember Magha's saying—"तुङ्गत्वमितरा नाद्रौ नेदं सिन्धावगाधता ।
अलङ्घनीयताहेतुरुभयं तन्मनस्विनि ॥"

(Also see sl, 63.—infra)

Malli,—मानत्यागो दोषमुक्ता ततमङ्गावि षड्भिः गुणसाह अलङ्घ्यमिति—महोन्नता पर्वतानां सम्बन्धि 'यत यत' शृङ्गादिकम 'उच्चै' उन्नत 'तत् तत अलङ्घ्यम् उदीच्या' उतप्रेच्य तर्कयित्वा इति भावत्, महता' महात्मना 'तुङ्गता' मानोन्नत्य' 'आयमौ प्रियता' प्रियत्व 'केन' हेतुना 'मा गात' केनापि प्रियत्व गच्छत्येव इत्यर्थः [आशिषि "माङि लुङ्"। अटोऽप्रवादः। देवादनिच्छतोऽपि इच्छामुत्पादयति एव औषधवत अस्मिन् अर्थे आशासनार्थभाषी प्रयोग। उदीच्या इति असमानकर्तृ कत्वनिर्देश, क्वचित प्रयोगदर्शनात् सोढव्य 1 ॥ केचित 'उदीच्याम्' इति पठन्ति। तत 'यत् यत् उच्चै' तत् तत अलङ्घमुदीच्याम्' अवलोकनीयम न च उल्लङ्घनीयम् इति। अतः महतामित्यादि योजयन्ति] ॥ ६० ॥

Notes on Malli,

1 By the rule "माङिलुङ्" in गात् there is लुङ् in the sense of आशिस्। Then अट् is prohibited by the rule "न माङ्योगे" (ante) The benediction is here applied to wish that in this matter it generates desire like medicine even of one having accidentally no such attitude In उदीच्य and गात् there is no समानकर्तृकता, but it is to be tolerated through several such instances (in भाषा),

CHARCHA

1, अलङ्घ्यम्—लंघ+ण्यत कर्मणि—लङ्घ्य surmountable. न तथा। अलंघ्यम् नञ तत। Pred, to तत् तत्।

2, तत् तत्—वीप्सायां द्विरुक्ति। यत यत् are its correlatives, of. यत्तदोः नित्यसम्बन्ध। Obj. of उदीत्य।

3. उद्वीक्ष्य—उद्+वि+ईक्ष्+ल्यप्, having seen, i. e, considered

4. यत् यत्—Nom to भवति understood. वीप्सायां द्विरुक्तिः।

5 उच्चैः—An अव्यय meaning 'high', Pred to यत् यत्। अव्ययत्वात् सुब्लोपः।

6. महीभृताम्—मही earth, तां बिभर्ति धारयति पोषयति वा इति मही+भृ+क्विप् कर्तरि=महीभृत् [illegible] तेषाम्। [illegible] related to यत्. All that are high in mountains, [illegible] peak [illegible], are impassable, [illegible] in the [illegible], महीभृत् also means 'Kings' [illegible]

7 प्रियताम्—प्रियस्य भावः इति प्रिय+तल् भावे=प्रियता favouritism, ताम्। Obj of गात्।

8 ज्यायसीम्—[illegible] ज्या+ईयसुन् ज्यायस्। ततः स्त्रियाम् ङीप् इति ज्यायसी। ताम्। Adj Qual प्रियताम्।

9 गात—इ+लुङ् द। Here लुङ् is आशिषि। माङ्योगात् अडागम निषेध। See Malli Conj, unto

10. केन—हेतौ तृतीया।

11. तुङ्गता—तुङ्ग is lofty, तस्य भावः इति तुङ्ग+तल्=तुङ्गता loftiness, highness, Nom, to गात्।

12 Voice—येन येन...भूयते तुङ्गतया ज्यायसी प्रियता अगायि ''।

13. Remark—In उद्वीक्ष्य and गात् we have two different nominatives. But this is not allowable by the rule "समानकर्तृकयोः पूर्वकाले"। However to support such instances we can make स्थित &c, as understood, Thus उद्वीक्ष्य स्थितानां महता तुङ्गता मा गात् &c. Also see Remarks under sl 23

61, A spirited man only, is a man,

तावदाश्रीयते लक्ष्म्या तावदस्य स्थिरं यशः।

पुरुषस्तावदेवासौ यावन्मानान्न हीयते॥ ६१॥

Prak.—तावत लक्ष्मा आश्रीयते (Fortune favours him up to that time) 'Up to what time'—do you mean ?—यावत् मानात् न हीयते (So long as a man is not deprived of his self respect, he is in affluent circumstances), Anything more ?—तावत् अस्य यश स्थिरम् (भवति) (Then his fame also attains permanency), Is this all ?—तावत् एव असौ पुरुष (He is up to that time a man in the proper sense of the term. In fact, self-respect constitutes the manliness of man) 61.

Prose.—यावत् असौ मानात् न हीयते, तावत् लक्ष्मा आश्रीयते, तावत् अस्य यशः स्थिरं (भवति) तावत् असौ पुरुष एव । पुरुषपदवाच्य एव ।

Eng —So long as man does not lose his self-respect, till then fortune favours him, his fame becomes permanent and he is a man so to say (in the proper sense of the term)

Beng—যতক্ষণ পর্য্যন্ত মানুষ অভিমান হইতে ভ্রষ্ট না হয় ততকাল পর্য্যন্ত লক্ষ্মী তাহাকে আশ্রয় করে, ততকাল তার যশ স্থির হয় এবং ততকাল সে পুরুষ বলিয়া গণ্য হয় ।

Expl.—See Prak.

Malli.—तावदिति—किञ्च 'तावत्' एव 'असौ लक्ष्म्या आश्रीयते, तावत् अस्य' पुंसः 'यश स्थिरम् । 'तावत् एव असौ पुरुषः' पुरुषत्वेन गण्यते इत्यर्थः । 'यावत् मानात्' अभिमानात् 'न हीयते' न भ्रश्यति । मानहीनस्य न किञ्चित् शुभमस्ति इत्यर्थः1 ॥ ६१ ॥

Notes on Malli.

1, The sense is, no good follows of one having no self-respect,

CHARCHA

1. यावत् तावत्—There are correlative terms—meaning 'so long as' and 'till then' respectively, तत् परिमाणमस्य इति तद् + वतुप् (परिमाणे)=तावत् (till then), Adv, Qual. आश्रीयते &c,

Similarly we get यावत्—Adv Qual. हीयते। 'यावत् तावच्च साकल्येऽवधौ मानेऽवधारणे" इत्यमरः।

2. आश्रीयते—आ+श्रि+लट् ते क वि। Agrees with the उक्तकर्म 'असौ' understood. [श्रयति—ते, शिश्राय शिश्रिये, श्रयिष्यति ते]।

3 लक्ष्मीः—लक्षयति पुरुषं नीतिमन्तमिति लक्ष+णिच+ई (औणादि),= लक्ष्मी (with मुट् added by the rule "लक्षेर्मुट् च")। The base is declined like नदी except 1st singular where the form is लक्ष्मीः। तया। अनुक्त कर्त्तरि ३या। अनुक्तकर्त्ता of आश्रीयते।

4. यशः—अश्नोति व्याप्नोति इति अश+असुन्=यशस् fame Nom to भवति understood,

5 पुरुषः—पुरुषः is here man having manliness (पुरुषत्व), Pred to असौ।

6. मानात्—मन+घञ् भावे=मान selfrespect तस्मात्। अपादाने ५मी by the rule "ध्रुवमपायेऽपादानम्"।

7 हीयते—हा (त्यागे)+लट् ते कर्मकर्त्तरि। Nom असौ। [जहाति, लोटि जहिहि &c, See ante). हा is सकर्मक, and its कर्तृत्व (in 'मान) is ignored here and अपादानत्व in मानात् is then established, this is in the line of Panini's rule "अपादाने चाहीयरुहोः"—(तस् in अपादान is added but not in connection with हा and रुह)। By 'हीय' is meant हा—cf "हीयते इति विकारनिर्देश जहाते प्रतिपत्त्यर्थं'— Kasika, Thus for—मानं त जहाति we get मानात् स हीयते in कर्मकर्तृ-वाच्य to denote सौकर्य (easy performance) in मानहानि।

8 Voic, लक्ष्मीः अमुमाश्रयति, यशसा स्थिरेण भूयते ··अमुना पुरुषेण भूयते ·अमुना हीयते।

62, He is a man who surpasses all

स पुमानर्थवज्जन्मा यस्य नाम्नि पुरःस्थिते।
नान्यामङ्गुलिमभ्येति सङ्ख्यायामुद्यताङ्गुलिः॥ ६२॥

Prak —स पुमान् अर्थवज्जन्मा (That man's life is worth living) Whose life do you mean ?— यस्य नाम्नि पुरः स्थिते अङ्गुलिः नान्यामभ्येति (I mean that man whose name being written or uttered

our finger does not approach another finger). I can not follow you ?—सङ्ख्यायाम् उद्यताङ्गुलिः अन्याम् अङ्गुलिं न अभ्येति (*When we count worthy men we count them on fingers, In counting we make the thumb go to the several joints of the other fingers for accurate reckoning,* Now, if the name of the *worthiest is uttered then in counting, our thumb will not* approach another finger , for we find no one to equal him. Hence it is that such man's life is worth living.) 62.

Prose,—सः पुमान् अर्थवज्जन्मा यस्य नाम्नि पुरः स्थिते सङ्ख्यायाम् उद्यता अङ्गुलिः अन्याम् अङ्गुलिं न अभ्येति।

Eng.—That man deserves living whose name being placed in front, our rasied finger (i e, the thumb) does not approach another finger in counting (name of worthy personages) 62

Beng—সেই পুরুষই সার্থকজন্মা, যাঁর নাম সম্মুখে স্থাপিত হইলে, যোগ্যপুরুষগণের নাম গণনা সম্বন্ধে আমাদের উন্নত বৃদ্ধ অঙ্গুলি অন্য (কনিষ্ঠাদি) অঙ্গুলিতে যায় না।

Expl,—By the side of the worthiest personage we can not find anyone to equal him, hence it is said that in counting others to equal him our thumb does not approach towards the little finger &c 62

Malli.—स इति—'स पुमान् अर्थवज्जन्मा सार्थकजन्मा 'यस्य' पुंस 'नाम्नि पुरः अग्रे 'स्थिते' सति, 'स ङ्ख्याया' पुरुषगणनाप्रस्तावे 'उद्यता' गुणमधिकृत्य उन्नमिता 'अङ्गुलि, अन्या' द्वितीयाम् 'अङ्गुलिम्' उद्यताम् इति शेष, न अभ्येति' न प्राप्नोति, अद्वितीयत्वात् अस्य इत्यर्थः। एतत् मानरहितस्य न सम्भवति इति भाव 1 ॥

Notes on Malli

1 The sense is, this is not possible in the case of one devoid of self-respect.

CHARCHA

1. अर्थवज्जन्मा—जन+मनिन् (औणादि)=जन्मन् birth, अर्थ is प्रयोजन। स अस्ति अस्य इति अर्थ+मतुप्=अर्थवत् i, e सार्थक, deserving. अर्थवत् जन्म यस्य, बहु—। Pred. to पुमान्। Man's manliness makes his life worthy of name.

2 यस्य—Refers to पुमान्। "उत्तरवाक्यगतत्वेन उपादानात् तच्छब्दोपादनं नापेक्षते"। शेषे षष्ठी, related to नाम्नि।

3, नाम्नि—भावे ७मी, by the rule "यस्य च भावेन भावलक्षणम्"।

4 पुरः—पूर्वस्मिन् देशे इति पूर्व+ङि (७मी)+असि स्वार्थे=पुरः in front. अव्यय, अधि ७मी। आधार of the क्रिया in स्थिते।

5. स्थिते—स्था+क्त कर्तरि=स्थित placed. तस्मिन्। Pred to नाम्नि।

6. अभ्येति—अभि+इ+लट ति। Approaches. Nom. अङ्गुलि.। Conj. ante,

7, सङ्ख्यायाम्—सम+ख्या+अङ् भावे स्त्रियाम्=संख्या counting तस्याम। विषयाधिकरणे ७मी। In the matter of counting worthy men.

[Acc, to न्यास, we cannot have ख्या preceded by सम्, comp, •"सपूर्वस्य ख्याते प्रयोगो न"। It may be from चक्ष।]

8 उद्यता—उद्+यम+क्त कर्त्तरि स्त्रियाम्=उद्यता uplifted, raised. Qual अङ्गुलि। In counting one finger especially the thumb is first naturally raised and is then put on another finger, See Prak also.

9. Voice तेन पुंसा.... जन्मना भूयते. ....उद्यतया अङ्गुल्या...अन्या अङ्गुलिः अभीयते...।

63. The great are insurmountable.

दुरासदवनज्यायान् गम्यस्तुङ्गोऽपि भूधरः।

न जहाति महौजस्कं मानप्रांशुमलङ्घ्यता ॥ ६३ ॥

Prak.—भूधरः तुङ्ग अपि गम्य (A mountain is passable though very lofty) If it is full of jungles too—दुरासदवनज्यायान् भूधरः

(However crowded it may be with terrible forests, still it is surmountable) Nothing is then impassable in the world, I think a high-souled is also such—अलंघ्यता महौजसं मानप्रांशुं न जहाति (Never, a valourously high-souled cannot be fathomed, he is always a source of menace to all and is completely unconquerable, hence insurmountable too. Thus a highsouled excels a lofty mountain) 63

Prose,—दुरासदवनज्यायान् तु गः अपि भूधरः गम्यः (भवति)। अलङ्घ्यता महौजसं मानप्रांशुं न जहाति।

Eng—A mountain, rich in impassable wilds and lofty even can be surmounted, but insurmountability does not forsake a valourous high souled (one).

Beng—দুর্গম অরণ্যসমৃদ্ধ এবং উচ্চ হইলেও, পর্ব্বত লঙ্ঘ্য বটে; কিন্তু প্রতাপযুক্ত এবং মনোন্নত পুরুষকে অলঙ্ঘ্যতা ত্যাগ করে না। সে অলঙ্ঘ্য।

Expl.—See Prak. & Expl. also under sl. 60.

Malli.—दुरासदेति। 'दुरासदवनज्यायान्' दुरासदैः वनैः ज्यायान् प्रवृद्धः तथापि तु गः अपि भूधरः गम्यः, गन्तुं शक्य एव, प्रसिद्धं चैतत् इति भावः। 'महौजसं' प्रतापसम्पन्नं 'मानप्रांशुं' मानोन्नतं पुरुषमिति शेषः। 'अलङ्घ्यता न जहाति' न कदाचित् मानी लङ्घयितुं शक्यते इत्यर्थः। गिरेः अपि गरीयान् मानाधिक इति भावः (अत्र उपमानात् भूधरात् उपमेयस्य मानिनः धर्मान्तरसाम्ये अपि अलङ्घ्यत्वेन आधिक्यकथनात् व्यतिरेकालङ्कारः 1)॥ ६३॥

Notes on Malli.

1 The figure here is व्यतिरेक for the excess in point of अलङ्घ्यता of the उपमेय 'मानिन्' is spoken of in spite of its similarity in other respects with the उपमान—'भूधर'।

CHARCHA

1. दुरासद् &c —Deriv sl. 23. आसद unapproachable. ज्यायान् rich (here). दुरासदानि वनानि, कर्मधा—। तैः ज्यायान्, ३तत्—। Qual. भूधरः।

2, गम्य —गम+यत् कर्मणि=गम्य' here surmountable Pred to भूधर।

3. अपि—Implies गर्हा (disregaed) भूधर, is गम्य, disregarding (गर्हा) its तुङ्गत्व। It can also be taken as समुच्चये। Thus ज्यायान् अपि तुंग, भूधरः &c "गर्हासमुच्चयप्रश्नशङ्कासम्भावनास्वपि" इत्यमर।

4, भूधर,—धरतीति धरः (पचाद्यच्) i,e, धृ+अच्, कर्त्तरि=धर holder. भू earth, तस्य, धर इत्येतत्। For gram. See श्वभ्र,धर sl 12. Nom to भवति understood

5. जहाति—हा+लट्, ति forsakes, abandons. Nom, अलघ्यता। Conj, ante.

6. महौजस्कम्—ओजस्, valour महत्, ओजः अस्य, बहु—। महतो आत्, समासान्तः कप् च। The rule for कप्, is "शेषाद्विभाषा" (ante) तम्। Qual, मानप्रांशुम्। comp. "महता हि चित्तमविभाव्यसम्भवम्"।

7, मान &c.—प्रकृष्टः अंशु दीप्ति अस्य इति प्रांशु high (उन्नत), बहु by tne varttika "प्रादिभ्यो धातुजस्य बहुव्रीहिः वा चोत्तरपदलोपो वक्तव्यः" (ante), मानेन प्रांशु, सुपसुपा। तम्। Adj, used substantively. Obj. of जहाति।

8, अलङ्घ्यता—Deriv See sl 60 under अलंघ्यम। तस्य भाव इति अलङ्घ्य+तल्,। Nom. to जहाति।

9 Voice — ... ज्यायसा तु गेन भूधरेण गम्येन भूयते. ...अलङ्घ्यतया ... महौजस्कः मानप्रांशु हीयते।

10. Remark,—This sloka may be well compared to the sloka of Magha quoted under sl. 70 (under Expl)

64. They make their race famous,

गुरून् कुर्व्वन्ति ते वंश्यान् अन्वर्था तैर्वसुन्धरा ।
येषां यशांसि शुभ्राणि ह्रेपयन्तीन्दुमण्डलम् ॥ ६४ ॥

Prak,—ते वंश्यान् गुरून् कुर्वन्ति (They make the family members famous) . But what the world gain by them ?—तैः वसुन्धरा अन्वर्था (The word वसुन्धरा as applied to the world is true to the meaning when such men reside in her). Which men do you mean ? येषां यशांसि इन्दुमण्डलम् ह्रेपयन्ति (I mean those men whose fame outrun the moon's white orb even). Then their fame is also white—शुभ्राणि यशांसि (Yes, their pure and hence white fame surpasses the moon's orb even) 64.

Prose.—येषां शुभ्राणि यशांसि इन्दुमण्डलम् ह्रेपयन्ति, ते वंश्यान् गुरून् कुर्वन्ति तैः वसुन्धरा अन्वर्था (भवति)।

Eng,—They whose white (i, e, chaste) fame puts the moon's orb to shame, make the family members high, and the earth is significant with them 64

Beng—যাহাদের শুভ্রযশ ইন্দুবিম্বকে লজ্জিত করে, তাহারা বংশস্থ লোকদেরও উন্নত করে এবং তাহাদের কর্তৃক পৃথিবীর 'বসুন্ধরা' নাম সার্থক হয়।

Expl —See Prak.

Malli.—गुरूनिति—'ते' नराः वंश्यान्' अन्वयभवान् 'गुरून् कुर्वन्ति' प्रथयन्ति। स्वनाम्ना व्यपदेशयन्ति रघुदिलीपादिवत्, इत्यर्थः 1। 'तैः, नरैः' वसूनि धनानि धरति (? धारयति) इति वसुन्धरा ["संज्ञाया भृतृवृजि—" इत्यादिना खच्, प्रत्यये "खचि ह्रस्व·" इति ह्रस्वात् मुमागमश्च2] 'अन्वर्था अनुगतार्था, तेषां वसुभूतानाम् धारणात्, इति भाव 3। 'येषां शुभ्राणि यशांसि इन्दुमण्डलं' ह्रेपयन्ति' लज्जयन्ति' यशस निष्कलङ्कत्वात् इति भाव,। ईदृश हि यश मानमहत एव सम्भवति इति तात्पर्य्यार्थं । [ह्रीधातो' ण्यन्तात् लट्। "अर्त्तिह्री—" इत्यादिना पुगागमः। अत्र ह्रेपणस्य सादृश्यपर्य्यवसनात् उपमालङ्कारः4] ॥ ६४ ॥

Notes on Malli.

1. The sense is, like Raghu and Dilipa (they) mark the race by their own names, 2. खच् in वसुन्धरा comes by the rule 'संज्ञायां भृत—" (char), then धारि has the उपधा shortened when खच् follows in णिच् by the rule "खचि ह्रस्व." । Then the augment मुम् comes by the rule "अरुर्द्विषद—" (ante), [N. B—Here Malli's धरति should become धारयति, for the rule 'संज्ञायाम् भृ—adds खच् after धारि and not after धृ] । 3, The sense is, for having sustained them that are equal to wealth (वसुभूत) 4, In कुर्वन्ति we have लट् after कृ+णिच् । In णिच् पुक् comes in by the rule "अर्त्तिह्री—" (char), Here the figure is उपमा, for similarity follows from कुर्पण ।

CHARCHA

1 गुरून्—गुरु heavy. 'hero', 'famous', तान् । Pred. to वंश्यान् ।

2, कुर्वन्ति—कृ+लट् अन्ति । Nom. ते । [करोति—कुरुते, करिष्यति-ते, अकार्षीत् अकृत] ।

3. वंश्यान्—वंश race, तत्र भव इति वंश+यत्=वंश्य those that are born in the race, तान् । Obj. of कुर्वन्ति ।

4. अन्वर्था—अनुगत अर्थमिति, or अनुगत अर्थं यया इति अन्वर्था (true to the meaning), प्रादितत्, or बहुव्रीहि by the vaittika "प्रादिभ्यो—" (ante) Such men are jewels, and earth is वसुन्धरा for having contained them See Malli 'तेषां वसुभूतानां धारणात्" । Qual वसुन्धरा । In this sense of अन्वर्थ, cf "अन्वर्थो राजा प्रकृतिरञ्जनात्"—Raghu

5 ते—करण श्या ।

6, वसु &c.—वसूनि धारयतीति वसु+धृ+णिच्+खच् कर्त्तरि स्त्रियाम्= वसुन्धरा a name of 'Earth' As the word implies संज्ञा, so खच् comes by the rule 'संज्ञायाम् भृत दृजिधारिसहितपदम" Also See Notes on Malli, Nom to भवति understood.

7. शुभ्राणि यशांसि—Pure fame is compared by poets to white luminous substances cf, "सिता वसन्तः खलु कीर्त्तिमौक्तिका" Naishada, also see "तनोति शुभ्रं गुणसम्पदा यश.' Kirata canto I,

8, ह्रेपयन्ति—ह्री+णिच्+लट् अन्ति put to shame, Nom यशांसि। In णिच्, ह्री becomes ह्रेप with पुक् added by the rule "अर्त्तिह्री-व्लीरी क्नूयीक्ष्माय्यातां पुक् णौ' the roots ऋ, ह्री व्ली &c. and आकारान्त roots take पुक् when णिच् follows, Then by गुण etc we get ह्रेप णिच ति=ह्रेपयति etc,

9 इन्दु &c —मण्डल lit, circle, here the moon's orb उनत्ति जलोच्छ्रासेन भुवनं क्लिन्नं करोति इति उन्द+उ कर्त्तरि (औणादिक)=इन्दु moon, इन्दोः मण्डलम्, इतत। तत्। Obj. of ह्रेपयन्ति। Moon though white and bright still she has a stain in her, but pure fame is unstained hence its greater whiteness. see Malli "यशस निष्कलङ्कत्वात्"।

10. Voice —शुभ्रैः यशोभिः···ह्रेप्यते···तैः वंश्या गुरव क्रियन्ते वसुन्धरया अन्वर्थया भूयते ।

65, They are great who take revenge on enemies

उदाहरणमाशीःषु प्रथमे ते मनस्विनाम् ।
शुष्केऽशनिरिवामर्षो यैररातिषु पात्यते ॥ ६५ ॥

Prak.—ते आशीःषु उदाहरणम् भवन्ति (Men should be so and so (great)—this is the general wish (आशी), and in counting such great men these only are cited as instances) Who are cited as examples ?—मनस्विनां प्रथमे ते (I mean those men who are foremost among the self-respected ones), How they head the list of the self-respected ones ?—ये अरातिषु अमर्षं पात्यते (They direct their anger and energy on the enemy to keep up their prestige The enemy can not but hold them in awe. Thus they rise through self-respect). Anyparallel ?—शुष्के अशनिः इव (As thunderbolt on a dry tree destroys it,

so their ire forced on an enemy completely vanquishes him. Hence they rise high indeed) 65

Prose.—ये शुष्के अशनि इव अरातिषु अमर्षं पात्यते, मनस्विनां प्रथमे ते आशीःषु (पुरुषाणां योग्यताकामनासु) उदाहरणम् (भवन्ति)।

Eng—Those who let their ire fall on enemies like thunderbolt on dry (tree &c) are cited as examples of the benediction (that men should be so and so great), foremost as they are among the self respected 65,

Beng—যাহারা শুষ্ক দ্রব্যে অশনিপাতের ন্যায় শত্রুর উপর ক্রোধ নিক্ষেপ করেন, মনস্বিগণের মধ্যে শ্রেষ্ঠ তাহারা, "মানুষ এই প্রকার হউক" এই আশীর্ব্বাদের উদাহরণ হইয়া থাকেন।

Expl —See Prak. & Eng.

Malli —'ये अमर्षं क्रोधं 'शुष्के' नीरसे अशनि इव अरातिषु विषये 'पात्यते' प्रक्षिप्यन्ते 'मनस्विनां' मानिनां 'प्रथमे' अग्रे सरा 'ते, आशीः षु—पुरुषैः एवं भवितव्यम्, एवंरूपासु 'उदाहरणं' निदर्शनं भवन्ति इति शेष , रामादिवत् उपमानं भवन्ति इत्यर्थ 1। अत न त्याज्य मान इति सन्दर्भार्थ.2 ॥ ६५ ॥

Notes on Malli.

1, The sense is, they are standards of comparison like Rama &c, 2 The meaning of the saying is, hence self-respect should not be given up.

Charcha

I. उदाहरणम्—उदाह्रियते यत् इति उद+आ+हृ+ल्युट् कर्मणि= उदाहरणम् example. विधेयविशेषण of ते। "विधेयोद्देश्ययो र्लिङ्गवचनेषु न तन्त्रता" इति अत्र लौकिकत्वम्। For difference of gender in विधेय and उद्देश्य cf. "उत्पाद्य सैकम्ंगानि आक्रीडपदं तास्ते न कल्पिता." Kumara II. sl. 43.

2. आशीःषु—आ + शास + क्विप्,= आशी benediction. तासु। अधि ७मी। In the benediction that man should be such high. See Malli "पुरुषै, एवं भवितव्यम् एवंरूपासु"।

3. ते—Nom, to भवन्ति understood.

4. मनस्विनाम्—मन: प्रशस्तं अस्ति एषामिति मनस्+विनि=मनस्विन' high souled, तेषाम्। निर्द्धारे षष्ठी by the rule "यतश्च निर्द्धारणम्"। Hence मनस्विषु is also correct मनस्विनाम् प्रथमे hence आर्थी षु उदाहरणम्।

5. शुष्के—शुष+क्त कर्त्तरि =शुष्क dry substance Adj uses substantively, तस्मिन। विषयाधिकरणे सप्तमी। अरातिषु has plural, so शुष्के ought to have been. शुष्केषु। उपमान of अरातिषु। क in place of क्त after शुष comes by rule "शुष: क:"।

6. अशनि—अशनि thunderbolt, स। उपमान of अमर्ष। अमर्ष, like अशनि is terrible Both destroy the thing on which they fall Hence the two are compared.

7. अरातिषु—अराति enemy तेषु। विषयाधिकरणे सप्तमी।

8. पात्यते—पत+णिच्+लट्, ते कर्मणि। Nom (अनुक्त कर्त्ता) यै:। Agrees with उक्तकर्म=अमर्ष (deriv, ante) [पतति, पपात, पतिष्यति, अपप्तत]।

9. Voice,—यै: अशनिमिव अमर्षं पातयन्ति प्रथमै: त . उदाहरणेन (भूयते)

10. Remark—अशनि readily falls on a dry substance and also easily destroys it For dry things are good conductors of electricity and are easily combustible Hence the poet says शुष्के (द्रव्ये) अशनि इव (अमर्ष. अरातिषु पात्यते)।

66. I do not seek after the supreme soul

न सुखं प्रार्थये नार्थमुदन्वद्वीचिचञ्चलम्।

नानित्यताशनेस्त्रस्यन् विविक्तं ब्रह्मण: पदम्॥ ६६॥

Prak.—(अहं) सुखं न प्रार्थये [I do not seek after pleasure], Then you want money perhaps—उदन्वद्वीचिचञ्चलम् अर्थं न प्रार्थये [Neither even do I look up for money, money is worthless and transient like sea-waves and does not pay the pain of penance], Then you want the soul supreme—विविक्तं ब्रह्मण: पदं न प्रार्थये (I am not even desirous of the abode of the pure

Supreme soul]. Are you not trying for immortality being afraid of Sansar ?—अहम् अनित्यताशने बस्यन् न (I am not afraid of this short lived life full of torments, that I will seek the Permanent Absolute by penance—Thus all these efforts are not for avoidance of rebirth or to gain ब्रह्म &c. Hence my aim is nothing of the above kind) 66

Proso,—अहम् सुखं न प्रार्थये, उदन्वद्वीचिचञ्चलम् अर्थं न प्रार्थये, अनित्यताशने बस्यन विविक्तं ब्रह्मणः पदं न प्रार्थये।

Eng—I do not look for pleasure, nor do I look for money transitory like the sea waves, nor even fearful of thunderlike (electric) death do I seek after the pure abode of Brahman (the Supreme soul).

Beng—আমি সুখ কামনা করি না, সমুদ্র তরঙ্গের ন্যায় চঞ্চল (অস্থায়ী) ধনও চাই না, (এমন কি) অনিত্যতারূপ বজ্রের ভয়ে ত্রস্ত হইয়াও পবিত্র ব্রহ্মপদ প্রার্থনা করি না।

Expl—See Prk of Eng

Malli,—यदुक्तम् "अभिद्रोहेण भूतानाम्" इत्यादि तत्र युग्मेन उत्तरमाह1 नेत्यादि—'उदन्वद्वीचिचञ्चलम् उदन्वद्वीचिवत् चञ्चलं समुद्रतरङ्गवत् अस्थिरं 'सुखं' काम 'न प्रार्थये' न इच्छामि। तथा चञ्चलम् 'अर्थञ्च न प्रार्थये'। किञ्च 'अनित्यताशने' अनित्यता विनाशिता, सा एव अशनिः तस्मात् 'बस्यन्' बिभ्यत् ["वा भ्राश—" इत्यादिना श्यन् प्रत्ययः 2। 'विविक्तं' निर्बाधं 'ब्रह्मणः' वेधसः आत्मनः, परमेति इति 'पदं' स्थानम् ऐकान्तिकीं मुक्तिञ्च 'न प्रार्थये।' एतेन यदुक्तम् "उच्छेदं जन्मनः कर्तुम्" इत्यादि, तत् समाहितम् 3 ॥ ६६ ॥

Notes on Malli

1 By the two slokas he gives the answer to "अभिद्रोहेण भूतानाम्" &c. (51, 21) that has already been said. 2 श्यन् optionally comes after भ्राश, भ्लाश, भ्रम, क्रम, त्रस &c—when सार्वधातुक affixes follow, by the rule "वा भ्राशभ्लाशभ्रमुक्रमुक्लमुत्रसित्रुटिलषः"। 3 By this, the answer to the saying "उच्छेदं जन्मनः" &c, is established.

CHARCHA

1, सुखम्—सुखयतीति सुख+णिच्+अच् कर्त्तरि=सुखम् pleasure, तत्। Obj, of प्रार्थये।

2. प्रार्थये—प्र+अर्थ+णिच् (चुरादि)+लट् ए कर्त्तरि। Wish. seek after &c. Nom. अहम्।

3. उदन्वद्वीचि etc.—उदन्वत् sea (deriv, sl, 40). वीचि wave, चञ्चल passing, transient उदन्वत वीचय इतत्—। उदन्वद्वीचय. इव चञ्चलम् इति उपमान तत्—by the rule "उपमानानि सामान्यवचनैः." —An उपमानवाचक word may be compounded with the word denoting common attribute. Qual, both सुखम् and अर्थम्। Both are short lived, [N. B.—Malli's वति in समुद्रतर गवत् is rather unsound for here it has no connection with a क्रिया, whereas the rule for वति is "तेन तुल्यं क्रिया चेद्वतिः"]।

4 अनित्यता &c,—न नित्यम् अनित्यम् not permanent, नञ्तत्—। अनित्यस्य भाव इति अनित्य+तल्—अनित्यता non permanency i, e. mutability अनित्यता एव अशनि., रूपकमंधा by the rule "मयूरव्य सकादयश्च"। तस्मात्। "भीत्रार्थानां भयहेतु." इति अपादाने ५मी। The idea of nothingness now and then pierces us. Hence it is identified with a piercing thunderbolt (अशनि) । And through fear of it, man resorts to Brahman, so Arjuna replies that he does not want ब्रह्मपद through fear of अनित्यता of संसार।

5. त्रस्यन्—त्रस (दिवादि)+लट: स्थाने शतृ=त्रस्यत् fearing सः। Qual. अहम्। [त्रस्यति त्रसति, तत्रास, त्रसिष्यति]। For gram, See Notes on Malli.

6, विविक्तम्—विविक्त here means 'pure' (पूत), Here it may also be taken to mean 'free from obstacles or dangers', Hence Malli has "विविक्तं निर्बाधम्" । Qual, पदम्। When वैराग्य possesses us, we seek after ब्रह्मपद, hence it then becomes निर्बाध for us.

7 ब्रह्मण—ब्रह्मन् here means "Soul supreme" तस्य। शेषे ६ष्ठी। related to पदम्।' ब्रह्मण'=परमात्मन।

8. पदम्—पद abode (स्थान)। In this sense, cf. "अविवेकः परमापदां पदम्'—canto II "ब्रह्मपदं प्रविशाशु विदित्वा"—Sankara. Obj. of प्रार्थये। ब्रह्मपद is highest विष्णुपद।

9. Voice, ··सुखं प्रार्थ्यते···अर्थं' अस्त्रम्' प्रार्थ्यते मया ··अस्यता मया ·· प्रार्थ्यते।

67. I wish to kill my enemies

प्रमार्ष्टुमयशःपङ्कमिच्छेयं छद्मना कृतम्।
वैधव्यतापितारातिवनितालोचनाम्बुभिः ॥ ६७ ॥

Park.—अयश पङ्कं प्रमार्ष्टुम् इच्छेयम् (My aim is to wipe off our infamy). Whence has infamy come on you?—छद्मना कृतम् अयशः-पङ्कम् (Our infamy was brought on us by our deceitful defeat at the game of dice). How will you shake off this infamy?—वैधव्यतापितारातिवनितालोचनाम्बुभिः प्रमार्ष्टुमिच्छेयम् (I mean to kill all my enemies. And conequently the flow of tears of their famale relations at that reverse, will extinguish our ire of taking revenge on enemies. Thus our complete victory over the enemies will be appreciated by all and will wash off this dark infamy of ours) 57.

Prose—छद्मना कृतम् अयश पङ्कं वैधव्यतापितारातिवनितालोचनाम्बुभिः प्रमार्ष्टुमिच्छेयम्।

Eng. I wish to wash off this mud of infamy brought on us by deceit, by the tears of enemies' beloved wives, oppressed by widowhood.

Beng—কপট পাশায় ছলে উপস্থাপিত এই অযশঃপঙ্ক, আমি বৈধব্য-পীড়িত শত্রুস্ত্রীগণের নয়নবারিদ্বারা ক্ষালন করিতে ইচ্ছা করি।

Expl.—See Prak, & Remark below.

Malli—प्रमार्ष्टुमिति—किन्तु 'छद्मना' कपटेन कृतमयशःभिः इति शेषः। 'अयश' एव पङ्कमिति रूपकालङ्कारः। 'वैधव्य तापितारातिवनितालोचनाम्बुभिः' वैधव्येन तापितानां दुःखीकृतानाम् अरातिवनितानां लोचनाम्बुभिः' 'प्रमार्ष्टुम्' क्षालयितुम् 'इच्छेयम्' अभिलषेयम् [इषधातोः लिङि रूपम्] शत्रुनिर्यातनातिरिक्तं न किंचित् इच्छामि इत्यर्थः। ॥ ६७ ॥

Notes on Malli.

1 The sense is, I wish nothing more than revenge on the enemies

CHARCHA

1, प्रमार्ष्टुम—प्र + मृज + तुमुन् to wash off, to efface [मार्ष्टि, लोट हि—मृड्ढि, ममार्ज, ममार्ज, मार्जिष्यति मार्क्ष्यति, अमार्जीत् अमार्क्षीत्]। Cf "वाच्यत्यागेन पद्मा परिमार्ष्टुम &c" "अयश प्रमृष्टम्' &c—Raghu.

2. अयश &c—न यश अयश infamy नञ्तत्। तदेव पङ्कम, कर्मधा by the rule "मयूरव्यंसकादयश्च". Here अयश is identified with पङ्क (See Malli also 'अयश ··इति रूपकालङ्कार') for both stains us. Obj of प्रमार्ष्टुम।

3 इच्छेयम्—इष + लिङ् विधौ + याम्। Nom, अहम्। Conj ante.

4, छद्मना—छद्मन् is deceit The deceit was at the game of dice. तेन, करणे ३या।

5. कृतम्—कृ + क्त कर्मणि। Adj Qual, अयश पङ्कम्। Nom. अरातिभि understood.

6. वैधव्य &c,—धव husband विगत धव' अस्या इति विधवा widow, बहुव्रीहिः। विधवाया भाव वैधव्यम् (with ष्यञ्)। तप + णिच् + क्त कर्मणि—तापित oppressed. वनिता is a beloved wife, अरातीनां वनिता wives

of enemies, इतत्। वैधव्य न तापिता इतत्। वैधव्यतापिताः अरातिवनिताः, कर्मधा। लोचनाम्भः अम्भि, इतत्। वैधव्यतापितारातिवनितानां लोचनाम्भस्मि, इतत्। ... । करणे इया। As mud is washed off by water so our infamy will be washed off by the tears of enemies' wives,

7 Voice ··मया इष्यते।

8 Remark,—(a) The enemies being killed their wives will be widows, and the tears caused by this widowhood will so to say, wife off our infamy For a somewhat similar saying cf, "भिदधातु शम शिवेतरा विपुनारोनयन म्बुमन्तति" Canto II & Rig VI 28,

(b) Thus we See Arjuna does not want सुख or अर्थ or ब्रह्मपद, but as a Kshattriya he wishes to kill the enemies whohave insulted them And this is the prime duty, of a क्षत्रिय, cf 'धर्म्याद्धियुद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते"।

68 *Your speech on me has thus gone amiss*

अपहस्येऽथवा सद्भिः प्रमादो वास्तु मे धियः।
अस्थानविहितायासः कामं जिह्रेतु वा भवान ॥२८॥

Prak —अथवा सद्भिः अपहस्ये (I will be laughed at by the good for this motive of mine) I think of you otherwise—

प्रमादः वा अस्तु (Yes ; my wit may be deranged, I may be guilty for this work or aim of mine But still I will stick to this idea of mine). You then make my position false— अस्थानविहितायास भवान् कामं वा जिह्रेतु (You have made afruitless effort in giving me advice for मोक्ष। For my motive, as you see is otherwise This I think may put you to shame, but I can't help) 68

Prose —अथवा सद्भिः अपहस्ये, मे धियः प्रमादः वा अस्तु, अस्थानविहितायास भवान् वा कामं जिह्रेतु।

Eng —I will be laughed at by the good, or there may be a defect of my wit, or you truly feel shame for having made this effort of advice in a wrong place, 68.

Beng—আমার এই উদ্যোগের জন্য আমি সদ্‌গণ কর্তৃক হসিত হইতে পারি, অথবা আমার বুদ্ধির প্রমাদ (দোষ) হইয়া থাকিবে অথবা আপনি অস্থানে হিতোপদেশরূপ এই পরিশ্রম করিয়া সত্যই লজ্জিত হইয়া থাকিবেন।

Expl—Easy.

Malli. – एवं तर्हि "यः करोति वधोदर्का" इत्याद्युक्तदोषः स्यात् इति आशङ्का-मङ्गीकृत्य "ग्लानिः न दोषाय" इति न्यायमाश्रित्य युग्मेनोत्तरमाह1—अपहस्ये इत्यादि—'अथवा सद्भिः पण्डितैः' 'अपहस्ये' अपहसिष्ये इत्यर्थः ["वर्त्तमानसमीप्ये वर्त्त-मानवद्वा" इति हसतेरण्यन्तात् कर्मणि लट्। ण्यन्तस्तु धातुः पाठ 2] 'मे धियः प्रमादः' अनवधानत्वं 'वा अस्तु ; भवान्' अपि 'अस्थानविहितायासः' अस्थाने अयोग्य-विषये विहितः आयासः हितोपदेशरूपप्रयासः येन स तथोक्तः विफलप्रयत्नः सन्, इत्यर्थः 'कामं' वा जिह्रेतु' लज्जताम्॥

Notes on Malli.

1, Then the fault enumerated by "यः करोति" &c, (sl, 19), may come—accepting this apprehension he answers by the two slokas अपहस्ये etc, by having recourse to the maxim "worry is not conducive to fault" 2. In अपहस्ये there is लट् after अणिजन्त root 'हस' in the sense of near future amounting to present by the rule "वर्त्तमानसामीप्ये—" (Malli). Here लट् seen after हस+णिच् is wrong

CHARCHA.

1. अपहस्ये—अप+हस+लट् ए कर्मणि। Nom. सद्भिः। Agrees with उक्तकर्म—अहम्। वर्त्तमानसामीप्ये भविष्यति लट्। See Malli, [हसति, जहास, अहासीत्]।

2 अथवा—An अव्यय implying 'विकल्प'। He says his effort may be viewed as such or such, but he will stick to it as his only motive (see remark sl. 67), for the reasons given in the next sloka and in the Remark below.

3 प्रमाद'—प्र+मद+घञ् भावे=प्रमाद lit carelessness, hence fault. Nom. to अस्तु। In the sense of हर्ष the form is प्रमद with अप्, cf. the rule "प्रमदसम्मदौ हर्षे"।

4 धिय—ध्यै+क्विप् करणे=धीः intellect wit तस्याः। शेषे षष्ठी ; related to प्रमाद।

5. वा—An अव्यय meaning 'or', cf 'पुराणो वा सम्बन्ध' जन्मान्तर-मविडतस्य"—uttaracharita

6 अस्थान &c —विहित (कृत) आयास' अनेन, बहु। अस्थाने (अविषये) विहितायासः, सुप्सुपा। Or—अस्थाने विहित अस्थानविहित, सुपसुपा। अस्थानविहित आयास अस्य, बहु। Qual भवान्। You (Indra) have advised me for मुक्तिपथ, but युद्धपथ is now by aim, so your effort (आयास) for persuading me to stick to मुक्ति is अस्थानविहित।

7. कामम्—An अव्यय meaning 'true' (सत्यम्)। In this sense, cf "महाभाग काम नरपतिरभिन्नस्थितिरसौ" Sak V. Adv Qual. जिह्रेतु।

8. जिह्रेतु—ह्री+लोट तु। Nom, भवान्। भवत् meaning 'you' governs a verb in the third person by the rule 'शेषे प्रथम'। conj, ante. Your effort has gone amiss, hence you may be ashamed ह्री (ह्रादि)+क्त=ह्रीत as in 'ह्रीतमिव नभसिवीतमल्ले" XII sl. 13, also ह्रेपा sl 58 and comp गन्तु जिह्रमि—in sak

9 Voice — 'मत्त' मां अपहसन्ति प्रमादेन भूयताम विहितायासेन भवता ह्रीयताम्। (Here अम् is changed to म by the rule "अतो म्"]।

10 Remark —Arjun points out that for this effort of his, all these alternatives here, e.g, अपहास, बुद्धिप्रमाद etc, are possible, but he cannot help doing also, for he wants to kill enemies and to him efforts for salvation now without gaining वंशलक्ष्मी will be an obstacle to victory.

69 My aim is revival of वंशलक्ष्मी।

वंशलक्ष्मीमनुद्धृत्य समुच्छेदेन विद्विषाम्।

निर्वाणमपि मन्येऽहमन्तरायं जयश्रियः॥ ६९॥

Park.—निर्वाणमपि जयश्रियः अन्तराय मन्ये (To me salvation stands in the way to victory). I can not follow you—वंशलक्ष्मीम् अनुद्धृत्य निर्वाणम् [First I am to establish the hereditary kingdom, then salvation is laudable for me, without delivering the lost fortune, salvation, which is all conquering can not give me victory and prosperity over worldly enemy In other words, salvation favours the similarly disposed only, but I now want शत्रुजय|, But how will you be victorious in शत्रुजय ?—विद्विषाम् समुच्छेदेन (I will kill all our enemies and restore our lost fortune Then fortune will favour me and I may then freely proceed to salvation) 69

Prose —अहं विद्विषां समुच्छेदेन वंशलक्ष्मीम् अनुद्धृत्य निर्वाणमपि जयश्रियः अन्तराय मन्ये।

Eng,—Without establishing hereditary fortune (kingdom) by the destruction of enemies even the effort for salvation do I deem as an obstacle to victorious fortune.

Beng—শত্রুর উচ্ছেদ করিয়া বংশলক্ষ্মীর পুনরাবর্ত্তন না করিলে আমি মোক্ষোদ্যোগকেও জয়শ্রীর অন্তরায় মনে করি।

Expl —My first duty is to conquer my enemies then I will try for मोक्ष। Otherwise the one will stand in the way of the other

Malli.—वंशेति—'अहं' तु 'विद्विषां' शत्रूणां 'समुच्छेदेन' विनाशेन करणेन वंशलक्ष्मीम् अनुद्धृत्य' अपुनरावर्त्यं 'निर्वाणं' मोक्षमपि 'जयश्रियः अन्तरायं' विघ्नं 'मन्ये' न तु पुरुषार्थम् इत्यर्थः। किमुत अन्योन्यमवादिकम् ? इति भावः ॥ ६० ॥

CHARCHA

1. वंश etc —लक्ष्मी (deriv ante) fortune, वंशस्य लक्ष्मी fortune of the race i, e, our hereditory kingdom (lost at dice), इ तम् । ताम्। Obj of, अनुद्धृत्य।

2, अनुद्धृत्य—उद्+हृ or धृ+ल्यप्=उद्धृत्य having rescued न उद्धृत्य, नञ्तत्। .We prefer उद्+धृ in the sense of delivering of, "उद्दधौधरत प्रपितामहान् भगीरथः" in Uttaracharita,

3 समुच्छेदेन—सम्+उद्+छिद्+घञ् भावे=समुच्छेद extirpation तेन। करणे ३या।

4 विद्विषाम्—द्विषन्तीति द्विष्+क्विप् कर्त्तरि=द्विष् enemies विशेषेण द्विष, विद्विष deep rooted enemies, प्रादितत् तेषाम्। सम्बन्धे कर्मणि ६ष्ठी।

5 निर्वाणम्—निर्+वा+ल्युट् भावे=निर्वाणम् i, e, मोक्ष। or निर्+वा+क्त भावे=निर्वाणम् meaning salvation', the ण in निर्वाण when क्त follows comes in by the rule 'निर्वाणोऽवाते' and वात is not the कर्त्ता here, Here take निर्वाण to mean 'effort for निर्वाण', otherwise complete मोक्ष being all freedom can not be an obstacle to any victory, Without achieving victory (one's motive), one will not be favoured by fortune Thus his work being un one, circumstance being unfavourable his मोक्षोद्यम will not be successful but rather shall stand in the way to victory Hence Arjuna says this निर्वाणम्=मम निर्वाणम्।

6 मन्ये—मन+लट् ए I think Nom. अहम्। [मेने, मंस्यते समस्त]।

7 अन्तरायम्—अन्तरा an अव्यय meaning 'middle'. अन्तरा अयते गच्छति इति अन्तरा+अय+अच् कर्त्तरि=अन्तरा। obstacle तम्। pred. to निर्वाणम्। Or—अन्तरे मध्ये अयते गच्छति इति अन्तर+अय+अच् कर्त्तरि= अन्तरायाः।

8 जयश्रियः—श्री (deriv onto I) Fortune जय श्री सुप सुपा or जयस्य श्री इतत्। तस्याः। अर्थे ६ष्ठी, related to अन्तरायम्। Try for निर्वाण after conquering external & internal enemies, else you will be foiled in your attempt—this is the instruction

9, Voice— •मन्यते • •मया • ।

70 Let me win back my lost fame.

अजन्मा पुरुषस्तावत् गतासुस्तृणमेव वा।

यावन्नेषुभिरादत्ते विलुप्तमरिभिर्यशः॥ ७०॥

Prak,—तावत् पुरुषः अजन्मा (Till then man is as good as unborn), He may have a good future before him—तावत् गतासु पुरुषः (Man is till then almost dead) Death ends all !—तृणमेव वा (Man may be alive but then he is no better than a grass. Such humiliating in his 'positon) How long does this humiliation continue of him ?— यावत् इषुभि यशः न आदत्ते (This worthless humiliation lasts so long as man does not get back due fame like a brave man by killing enemies) I cannot follow you—अरिभि' विलुप्त' यशः (The enemy has ousted us from our kingdom. Thus as men we have been lowered in the estimation of the public Hence I say that our fame is destroyed And now our duty is to restore our lost property by destroying enemies, and to re establish our lost fame by destroying enemies, until we do this we are not men so to say). 60

Prose —पुरुषः यावत् अरिभि विलुप्तं यशः इषुभिः न आदत्ते तावत् अजन्मा, गतासुः, तृणमेव वा।

Eng.—Man is almost unborn, dead or grass-like until he gets back by arrows (i,e, by open fight) his fame destroyed by enemies

Beng—যতক্ষণ পর্য্যন্ত লোক শত্রুকর্ত্তৃক বিলুপ্ত যশ বাণদ্বারা অর্থাৎ যুদ্ধদ্বারা ফিরাইয়া না আনে ততক্ষণ সে অজাতপ্রায়, মৃতপ্রায় অথবা তৃণপ্রায় হয়।

Expl.—See Prak

Mall.—ननु अय ते दुराग्रह इत्यत आह—अजन्मेति। 'पुरुष यावत् अरिभि विलुप्त'' संहृत 'यशः इषुभि न आदत्ते' अरिवधेन न प्रत्याहरति इत्यर्थः। 'तावदजन्मा' अजातप्राय इत्यर्थः। ननु अजातोऽपि जननान्तरमुपयुज्यते एव इति अरुच्या पक्षान्तरमाह1—'गतासु' मृत मृततुल्य इत्यर्थ। मृतोऽपि प्राक् उपयुक्तवान् इति अरुच्याह—'तृणमेव वा' इति तृणतुल्य इत्यर्थ.। अकिञ्चित्करस्य वै कालायानुपयोगात् जीवन्मृत. इत्यथ.। अत. साहसाग्रहात् ब्रवीमि, किन्तु वीरधर्ममनुपालयामि इत्यर्थः2 ॥ ६० ॥

Notes on Malli

1 "Though unborn he may deserve another birth"—not accepting this he suggests an alternative 2. The sense is, he is dead like though living, for one doing nothing is of no service at any time Hence I do not say so through earnestness but I follow the duty of the valourous,

CHARCHA

1 अजन्मा—जन्मन् birth अविद्यमान जन्म यस्य, बह by the varttika "नञोऽस्त्यर्थानां वाच्यो वा चोत्तरपदलोप" । Hence अविद्यमानजन्मा is also correct Qual पुरुष । Here अजन्मा means अजन्मतुल्य । See Malli—अजातप्राय: ।

2. तावत्, यावत्—See ante Correlative terms

3 गतासु.—गता असव यस्य, बहु । Pred to पुरुष । 'गतासु ... मृततुल्य'"—Malli.

4 तृणम—Pred to पुरुष । "तृणम् तृणतुल्य" Malli.

5 एव—अव्यय denoting certainty (अवधारणे) ।

6 इषुभि —इषु arrow , cf "उत्कर्षं स च धन्विनां यदिषव सिध्यन्ति लक्ष्ये चले"—Sak तै , करण ३या । करण of the क्रिया in आदत्ते ।

7 आदत्ते—आ+दा+लट ते । Takes, Nom, पुरुष । [ददाति दत्ते, अदात अदित, ददौ ददे] "आङो दोऽनास्यविहरणे" इत्यात्मनेपदम । No कर्त्रभिप्रायविवक्षा here , it is a general assertion, But cf "नादत्ते प्रियमण्डनापि" &c Sak, for कर्त्रभिप्राय विवक्षा ।

8. विलुप्तम—वि+लुप+क्त कर्मणि=विलुप्तम् destroyed Qual यश ।

9 अरिभि —अनुक्त कर्त्तरि ३या ।

10 यश —Low ante Obj of आदत्ते ।

11 Voice ••पुरुषेण••• अदीयते • •अजन्मना गतासुना तृणेन(भूयते) ।

71 Conquer enemies and be a man

अनिर्जयेन द्विषतां यस्यामर्षः प्रशाम्यति ।
पुरुषोक्तिः कथं तस्मिन् ब्रूहि त्वं हि तपोधन ॥ ७१ ॥

Prak—हे तपोधन त्वं ब्रूहि (O Ascetic just you say this) What shall I say ?—तस्मिन् कथं पुरुषोक्तिः इति ब्रूहि (Tell me how the term 'man' can be applied on him) On whom do you mean ?=यस्य अमर्षं प्रशाम्यति (I mean him whose anger subsides). Anger should subside—द्विषताम् अनिर्जयेन प्रशाम्यति (He whose anger abates even without conquering evil doing enemies should not deserve the title "man") 71

Prose.—यस्य अमर्षं द्विषताम् अनिर्जयेन प्रशाम्यति तस्मिन् कथं पुरुषोक्तिः (प्रवर्त्तते)—इति हे तपोधन, त्वं ब्रूहि।

Eng—How the designation "man" can be applied on him whose anger abates without conquering enemies, O Ascetic, you say this ?

Beng—যার ক্রোধ অপকারী শত্রুর জয় না করিয়াই প্রশান্ত হয়, তার উপর পুরুষাখ্যা কিরূপে যাইতে পারে, হে তপোধন, ইহা আমাকে তুমি বল।

Expl—A man is not a man unless he shows manliness i. e, courage, fortiude by ousting evil-doers etc

Malli,—सर्वथा वैरनिर्यातनं कर्त्तव्यमित्युक्तं, तदकरणे पुरुषगुणाना हानि दोषमाह—अनिर्जयेनेति 'यस्य अमर्षं' क्रोधः 'द्विषतां' शत्रूणाम् 'अनिर्जयेन' निर्जयाविनैव [उपलक्षणे तृतीया] 'प्रशाम्यति' तस्मिन् 'पुरुषोक्तिः' पुरुष इत्युक्तिः। "पुरुषशब्द" 'कथम्' न कथञ्चित् इत्यर्थं प्रवर्त्तते इतिशेषः। प्रवृत्तिनिमित्तस्य पुरुषकारस्य अभावात् इतिभावः। हे तपोधन 'त्वं हि' त्वमेव 'ब्रूहि' कथय। न च ते किञ्चित् अविदितमस्तीति भावः 2 ["हि हेतावधारणे" इत्यमरः] ॥ ७१ ॥

Notes on Malli.

1. It is said that revenge on enemies should by all means be done, now he enumerates the faults of the qualities of man if that is not done 2. The sense is, nothing is unknown to you—a तपोधन।

1, अनिर्जयेन—निश्चितः जयः or निः निःशेषेण जयः, निर्जय complete victory प्रादितत्। न निर्जयः, नञ्तत्। तेन। करणे ३या। करण of the क्रिया in प्रशाम्यति। प्रशम of अमर्ष may be either by (i) निर्जय or (ii) by अनिर्जय। Here we have the second instrument Hence करणत्व in अनिर्जयेन suits well For a similar use of करण ३या cf. "शाम्येत् प्रत्यपकारेण" &c quoted in note 4 below. Or सहार्थे ३या। Here सह being understood, as in—"फटोपम भक्तिमितेन शम्भुना" in Sisu], or following Malli we have here उपलक्षणे ततीया। Thus अनिर्जयेन अमर्ष—अनिर्जयेन उपलक्षित अमर्ष। But this is not a real लक्षण। So avoid this

2 द्विषताम्—द्विष+शतृ=द्विषत् enemy तेषाम्। कृद्योगा कर्मणि ६ष्ठी।

3 अमर्षः—मर्ष tolerance न मर्षः, नञ्तत्। Nom to प्रशाम्यति।

4 प्रशाम्यति—प्र+शम+लट् ति। [शाम्यति, शशाम शमिष्यति, अशमत]। In लट्, लोट् लङ् लिङ् and शम (दिवादि) becomes शाम the rule is "शमामष्टानां दीर्घः श्यनि"। Cf "शाम्येत् प्रत्यपकारेण नोपकारेण दुर्जनः" Kumara

5, पुरुषोक्तिः—पुरुषस्य (पुरुषशब्दस्य) उक्तिः, ६तत। Nom to भवेत् or प्रवर्त्तेत understood

6 कथम्—An अव्यय implying 'प्रश्न'।

7 तस्मिन्—Refers to यस्य। अधि ७मी।

8 ब्रूहि—ब्रू+लोट् हि। Nom त्वम [ब्रवीति ब्रूते, अब्रवीत अब्रूत, उवाच, अवोचत्, अवोचत]। ब्रू is usually द्विकर्मक, both its कर्मs are understood here

9. हि—An अव्यय implying अवधारण (ceratinty) 'हि हेतावव-धारणे'—Malli,

10 तपोधन—तप एव धनमस्य, वहु। तत सम्बुद्धौ। For significance see Malli.

11. Voice ..अमर्षेण प्रशम्यते पुरुषोक्त्या भूयते.. ...त्वया उच्यताम् ...

12, Remark—It is natural the valourous cannot but destroy enemies, cf "समूलघातमघ्नन्तः परान्नोद्यन्ति मानिनः"—Sisu.

72. *He is a man who is liked and is praised by all.*

कृतं पुरुषशब्देन जातिमात्रावलम्बिना ।
योऽङ्गीकृतगुणैः श्लाघ्यः सविस्मयमुदाहृतः ॥ ७२ ॥

N B —Slokas 72 & 73 from a complete sentence.

Prak —पुरुषशब्देन कृतम् (Nothing is gained by the mere word "पुरुष" in a man) Why, the word पुरुष signifies much—जातिमात्रावलम्बिना पुरुषशब्देन कृतम् (I say—nothing is achieved by the mere word पुरुष । It refers to the particular class namely, mankind only. In other words I do not like the man whose name is only an addition to the denotation of the term "man" and serves no purpose). When then is the term 'man' significant in a man ?—यः सविस्मयमुदाहृतः स पुमान् पुमान् (He who is mentioned with concern is a man in the proper sense of the term In him the term 'man' is significant indeed). Preposterous !—अङ्गीकृतगुणैः श्लाघ्य सन् य उदाहृतः स पुमान् पुमान् (I say that man is a man who is praised by the deserving man and is talked of with great concern) 72

Prose —जातिमात्रावलम्बिना पुरुषशब्देन कृतम् (प्रयोजनं नास्ति) । यः अङ्गीकृतगुणैः (जनैः) श्लाघ्य (सन्) सविस्मयम् उदाहृतः स पुमान् पुमान् ।

Eng —What purpose is served by the mere word "man" denoting the class only ? That man is a man who being belauded by the admirers of wit, is mentioned with concern. 72

Beng—জাতিমাত্রের অভিধায়ক পুরুষশব্দ দ্বারা কিছুই সিদ্ধ হয় না। গুণপক্ষপাতী ব্যক্তি কর্তৃক যাহারা পূজিত হইয়া সসম্ভ্রমে কথিত হয়, তাহারাই যথার্থ পুরুষ। ৭২।

Expl —Broadly speaking 2 things attach to a man after birth—(i) his class (ii) his merits. If anyone has no merit

so to say then it seems his birth merely adds to the class. And such birth is of no avail. But if anyone is highly spoken of for his merits then his birth as a man is significant.

Malli.—ननु पुरुषत्वजात्यैव पुरुषोक्तिप्रवृत्ति' किं पुरुषकारेण ? तत्राह1—कृत-मित्यादिना द्वयेन। 'जातिमात्रावलम्बिना' जातिमात्राभिधायिना 'पुरुषशब्देन कृतम्' अलं, न तेन किञ्चित् साध्यते इत्यर्थः। [अत्र गम्यमानसाधनक्रियापेक्षया करणत्वात् तृतीया इत्युक्तं प्राक्। कृतमिति निषेधार्थमव्ययम् चादिषु पठ्यते2] सत्यं जातिमात्रेऽपि पुरुषशब्दः प्रवर्त्तते, परन्तु नासौ पुंसामाशास्यः पश्वादिसाधारण्यात् इति तात्पर्य्यार्थ.3। तर्हि कीदृक् आशा ?—इत्याशङ्का आह, य इत्यादिना अर्थद्वयेन—'अत्नोन्नतगुणैः' कथितः। पुंसा ईदृशेन भवितव्यम् इति निदर्शितं ॥ ७२ ॥

Notes on Malli.

1. Now the question is—the term man is applied for the class man so what is the use of 'manliness'—on this he answers by the two slokas कृतम् &c 2. It has been said before that तृया in पुरुषशब्देन is करणे, being करण of the साधनक्रिया understood, कृतम् is an अव्यय implying 'prohibition' and is read in the चादि list. 3 The purport is—It is true that the word man is applied to class. But that is not to be wished by men, it (the class) being common with animals.

CHARCHA

1. कृतम्—A निषेधार्थक अव्यय—meaning 'अलम्'। cf. "अथवा कृतं सन्देहेन"—Sak. पुरुषशब्देनकृतम्=तेन अलम् i. e. तेन न किञ्चित् साध्यते। See also sl, 62,

2. पुरुषशब्देन—पुरुषस्य or पुरुषोचितः शब्दः, इतत् or शाकपार्थिवादिवत् उत्तरपदलोपी समासः। तेन करणे तृया। करण of the क्रिया साध्यते &c, understood. See note 1. above

3 जाति &c.—जन+क्तिन् भावे=जाति class. सा एव इति जातिमात्रम्, मयूरव्यंसकादित्वात् समास । जातिमात्रम् अवलम्बते (अभिधत्ते) इति जातिमात्र+अव+लम्ब+णिनि कर्त्तरि—जातिमात्रावलम्बी denoting the class only. तेन । Qual पुरुषशब्देन । Or अवलम्बते इति अवलम्बी (with णिनि), जातिमात्रस्य अवलम्बी, इतत् । तेन । Kasika is against the Ist derivation But Bhashya approves it. See details in canto I. sl. 20 under द्विषानुबन्धिभि' ।

4. य'—Its correlative is सः of the next sloka

5 अंगी &c —अंग is person, अनङ्गं अंगं सम्पद्यमानं कृतम् इति अंग+च्वि+कृ+क्त कर्मणि=अंगीकृत accepted अंगीकृत गुणा यै. बहु। तै' । An adj used substantively , cf "विशेषणमात्रप्रयोगो विशेष्यप्रतिपत्तौ" इति वामन' । अनुक्ते कर्त्तरितया , इदा ,इष्टौ here is also correct, for श्लाघ्य has कृत्य affix , the rule is "कृत्यानां कर्त्तरि वा" ।

6. श्लाघ्य —श्लाघ+ण्यत् कर्मणि=श्लाघ्य praiseworthy , pred तय' ।

7, सविस्मयम्—वि+स्मि+अच् भावे=विस्मय wonder, here सम्भ्रम (concern), तेन सह वर्त्तमानम्. बहु—by the rule "तेन सहेति तुल्ययोगे" , तत् यथा तथा । Adv. Qual, उदाहृत' ।

8. उदाहृत —उद+आ+हृ+क्त कर्मणि=उदाहृत. mentioned. spoken of. Agrees with the उक्तकर्म य ।

9 Voice — .. केनचित् साध्यते…श्लाघ्येन सता येन उदाहृतेन (भूयते) —or…श्लाघ्य य …जना उदाहृतवन्त' ।

10. Remark.—A man is no man unless he serves some purpose, cf, "असम्पादयतः कञ्चिदर्थं जातिक्रियागुणैः । यदृच्छाशब्दवत् पुंसः संज्ञायै जन्म केवलम्"—in Sisu.

13 He is a man who subdues all.

ग्रसमानमिवौजांसि सदसा गौरवेरितम् ।
नाम यस्याभिनन्दन्ति द्विषोऽपि स पुमान् पुमान् ॥७३॥

Park.—स पुमान् पुमान् (He is a man in *the true sense of the term*). Who is a man?—यस्य नाम द्विष अपि अभिनन्दन्ति (I mean him whose name even the enemy speaks highly of) Naturally one utter's the name of an antagonist—सदसा गौरवेरितम् नाम (His name is honourably and not in a passing manner uttered in the assembly both of friends and foes) And what is the result of this utterance?—ओजांसि ग्रसमानमिव नाम (The result is—all submit to the name. The utterance of the name though occasional commands respect Thus the very name being gravely uttered adds to its potency and highly benumbs the powers of the hearers And this effect is possible only, when the name of a powerful man is uttered. Hence I say that the man whose very name being honourably uttered sets all hearers in awe is a real man)

Prose—सदसा गौरवेरितम (सत्) ओजांसि ग्रसमानमिव यस्य नाम द्विष अपि अभिनन्दन्ति स पुमान् पुमान्।

Eng—He is a man whose name being solemnly uttered by the assembly subdues as it were all (other) powers and is approved (i, e, praised) even by the enemies

Beng—কথাপ্রসঙ্গে সভাকর্তৃক গৌরবপূর্বক উচ্চারিত হইয়া যেন শ্রোতাদিগের তেজ গ্রাস করে—যার এমন নাম শত্রুরাও প্রশংসা করে, সেই যথার্থ পুরুষ বটে।

Expl—See Park.

Malli.—ग्रसमानमिति—किञ्च 'सदसा' सभया गौरवेरितम् गौरवेण ईरितं कथाप्रसङ्गेषु गौरवपूर्वकम् उच्चारितम् सत् 'ओजांसि' प्रभवता तेजांसि 'ग्रसमानं गिलत्' 'इव' स्थित यस्य पुंसः 'नाम द्विष. अपि अभिनन्दन्ति' अनुमोदन्ते, किमुत सुहृद' इति भाव'। 'स पुमान् पुमान्' पुरुषत्वेन गण्यते इत्यर्थ। प्रथम पुंशब्दः जातिवचन, द्वितीय. गुणवचन, स श्लाघ्य। [अत्र पुमान्, पुमान्, इति ‹›पदमात्रभेदभिन्न

शब्दार्थयोः पौनरुक्त्यलक्षण लटानुप्रास अलङ्कार'। तथा च सूत्रम् "तात्पर्य्यभेदयुक्तो लाटानुप्रास इति" ॥ ७२ ॥

Notes on Mallinatha.

1 Here the first पुमान् refers to जाति (class) and the second refers to merit and this is laudable. 2. Here the figure is लाटानुप्रास: in as much as the repetition of words differ in sense only. •Thus the sutra is—लाटानुप्रास is repetition of words with difference in sense.

CHARCHA

1. ग्रसमानम्—ग्रस+शानच् कर्त्तरि=ग्रसमान lit swallowing, hence overpowering. तत्। Qual. नाम। The name of a high personge when uttered subdues all other powers. For ग्रस meaning भक्षण, cf. "यावतो ग्रसते ग्रासान्" etc.—Manu, when meaning आक्रमण, cf. "संग्रसते ऽसौ पुरुषाधिपेन"—Bhatti.

2. इव—An अव्यय implying उत्प्रेक्षा (surmise),

3. ओजांसि—ओजस् is power, तानि। It refers to the powers of hearers or all other powers, Obj, of ग्रसमानम्।

4. सदसा—सदस् assembly. तेन। अनुक्ते कर्त्तरि ३या।

5. गीरव &c,—ईर+क्त कर्मणि=ईरित uttered. गीरवेण (सम्भ्रमेण), ईरितम्, २न्त्। Qual. नाम।

6. नाम—नामन् name, तत्। Obj, of अभिनन्दन्ति।

7. अभिनन्दन्ति—अभि+नन्द+लट् अन्ति। Approve, praise, Nom द्विषः। [ननन्द, अनन्दत्, नन्दिष्यति]।

8 अपि—अव्यय implying समुच्चय। For force of the word see Malli—"किमुत सुहृद", Or—It may also imply गर्हा, Disergarding (गर्हा) their enmity the enemy praises his name. For a similar senses of अपि, comp, "सोऽपि लक्ष्मणकुञ्चि विलङ्घति चन्द्रः"—Raghu,

9 पुमान् etc.—The words differ in senses, see Malli and notes thereon The second पुमान् is a Pred, to first and implies the merit of the first word पुमान्।

10 Voice. ··विद्भि, अभिमन्यते ··तेन पुंसा पुंसा भूयते।

74. For remedy Yudhisthira depends on me.

यथाप्रतिज्ञं द्विषतां युधि प्रतिचिकीर्षया।
ममैवाध्येति नृपतिस्तृष्यन्निव जलाञ्जलेः॥ ७४॥

Prak —नृपति. मम एव अध्येति [The king looks eagerly for me], Why this eagerness ?—युधि द्विषतां प्रतिचिकीर्षया [He wishes to take revenge on enemies in battle through me]. Let the battle be begun—यथाप्रतिज्ञं प्रतिचिकीर्षया [He being a follower of truth, will wait for the stipulated period as arranged at the game of dice and will then oust the enemy[1], How is his eagerness for you ?—जलाञ्जलेः तृष्यन् इव मम अध्येति (His eagerness for me is like the avidity of a thirsty for a handful of water. Hence I am paining to repay his eagerness), 74.

Prose.—नृपतिः यथाप्रतिज्ञं युधि द्विषतां प्रतिचिकीर्षया जलाञ्जलेः तृष्यन् इव मम एव अध्येति।

Eng.—The king wishing to kill the enemies in battle according to his promise, eagerly yearns after me as if thirsty of water.

Beng—রাজা যুধিষ্ঠির প্রতিজ্ঞানুসারে (অর্থাৎ ১২ বৎসর বনবাস ও একবৎসর অজ্ঞাতবাসের পর) যুদ্ধে শত্রুদিগের প্রতিবিধান করিতে ইচ্ছা করিয়া, জলে তৃষ্ণাতুর হইয়াই যেন আমার স্মরণ করিতেছেন।

Expl,—Easy

Malli.—'ननु सत्सु भीमादिषु तवाय क अभिनिवेश', इत्यत्राह यथेति।—'नृपति' युधिष्ठिर. 'यथाप्रतिज्ञं', युधि द्विषतां प्रतिचिकीर्षया द्विषतः प्रतिकर्तुमिच्छया। प्रतिज्ञानुसारेणैव जिघांसया इत्यर्थः। 'तृष्यन्' पिपासुः, जलाञ्जलेः इव, मम अध्येति,

इच्छति, कार्यसिद्धेः मदायत्तत्वात् मामेव स्मरति च 2, अतः अय मम अभिनिवेश इत्यर्थ. ["अधीगर्थ—" इत्यादिना कर्मणि षष्ठी] ॥ ७४ ॥

Notes on Malli.

1. Now expecting the saying "there being Bhima and others why is this attention of yours"—he answers by यथा &c. 2. Indeed he remembers me, for success of work is dependent on me.

CAARCHA

1. यथाप्रतिज्ञम—प्रति+ज्ञा+अङ्भावे स्त्रियाम=प्रतिज्ञा promise i, e to remain in the forest for 12 years and to remain incognito for a year, प्रतिज्ञाया अनतिक्रम. यथाप्रतिज्ञम् अव्ययी—। Adv Qual, प्रतिचिकीर्षया। As a सत्यधन, युधिष्ठिर thought of revenge after the stipulated period is over.

2. द्विषताम्—Deriv, ante, कृद्योगा कर्मणि षष्ठी, the कृत् is in प्रतिचिकीर्षया।

3 युधि—युध्यते अस्याम् इति युध+क्विप् अधिकरणे=युध् battle, तस्याम्। अधि ७मी।

4, प्रति &c—प्रतिकर्तुमिच्छा इति प्रति+कृ+सन्+अ भावे स्त्रियाम्—प्रतिचिकीर्षा the wish to remedy i, e, to take revenge. तया ; हेतौ ३या।

5, मम—"अधीगर्थदयेशां कर्मणि" इति कर्मणः शेषत्वविवक्षया ६ष्ठी।

6, अध्येति—अधि+इ+लटति, Remembers. Nom स्मरति। The कर्म of अध्येति becomes ६ष्ठी in मम, to denote शेषविवक्षा। See Note 5, Conj ante

7 तृष्यन्—तृष (दिवादि)+लट' स्थाने शतृ=तृष्यन being thirsty, hankering Pred to स्पृर्हति।

8. जलाञ्जले'—अञ्जलि is palm folded together. जलपूर्णः or जलस्य अञ्जलि.' शाकपार्थिवादि or ६तत्। तस्य। कर्मण. शेषत्वविवक्षायां ६ष्ठी।

Here we cannot have कारक षष्ठी। For that is barred by the rule "न लोकाव्ययनिष्ठाखलर्थतृनाम्" and we have ल (शतृ) in दधन्। cp. "सर्व्वाय कारकषष्ठ्याः प्रतिषेध। शेषे षष्ठी तु स्यादेव। ब्राह्मणस्य कुर्वन्"—Bhattoji.

9. Voice—नृपतिना दधता ••भावयितेव••।

75 So I am to undergo all this penance,

स वंशस्यावदातस्य शशाङ्कस्येव लाञ्छनम्।
कृच्छ्रेषु व्यर्थया यत्र भूयते भर्त्तुराज्ञया॥ ७५॥

Prak—स अवदातस्य वंशस्य लाञ्छनम् [He is a stain to the pure family]. How is this like?—शशाङ्कस्य इव लाञ्छनम् [The moon is all-pure but has only a stain on her, similarly that man is a black spot on the pure family]. Whom do you mean?—यत्र कृच्छ्रेषु भर्त्तुः आज्ञया व्यर्थया भूयते (I speak of that man with whom master's command when difficulty arises becomes ineffective. Such man is a spot in a pure race] 75

Prose,—स अवदातस्य वंशस्य शशाङ्कस्य इव लाञ्छनम्। यत्र (पुरुषे) कृच्छ्रेषु भर्त्तुः आज्ञया व्यर्थया भूयते।

Eng.—He on whom the master's command becomes ineffective in emergency is a stain on the pure race like the stain on the pure moon

Beng—বিপদের সময় যাতে প্রভুর আজ্ঞা ব্যর্থ হয়, সে শুদ্ধবংশের, শশাঙ্কের কলঙ্কের ন্যায় কলঙ্ক বিশেষ।

Expl.—Easy.

Malli—ननु युधिष्ठिरः स्वार्थं साधयति, त्वया च स्वार्थमात्रम् अनुसन्धीयताम्' इत्यत्र आह—स इति॥ स नरः 'अवदातस्य' स्वच्छस्य वंशस्य शशाङ्कस्य इव लाञ्छनम् कलङ्कः। 'यत्र' यस्मिन् पुरुषे 'कृच्छ्रेषु भर्त्तुः' स्वामिनः 'आज्ञया व्यर्थया भूयते

[भावे लट्] भवदि स्वार्थसाधकं कुलघातकः। ततश्च स्वार्थनिष्ठकार्थ्यता युक्ता इत्यर्थः ॥ ७५ ॥

Notes on Malli

1. "Yudhisthira is achieving his own end, you too look after your own interest"—on this he says, 2. The sense is, he destorys the race who in time of danger serves his own interest, how then work on selfish motives is proper ?"

CHARCHA.

1. वशस्य—षष्ठे ६ष्ठी, related to लाञ्छनम्। Here वश and शशाङ्क are compared.

2 अवदातस्य—अव+दैप् (शोधने)+क्त=अवदात lit white, hence pure, तस्य, Qual. both वंशस्य and शशाङ्कस्य। For अवदात meaning white of, "कुन्दावदाताः कलहंसमालाः"—Bhatti, and "कुन्दैः सविभ्रमवधूहसितावदातैः"—Ritusamhara

3, लाञ्छनम्—लाञ्छन is mark i, e. black stain (here), विधेयविशेषण of स.। The base is neuter, विधेयोद्देश्ययो लिङ्गवचनेषु न तन्त्रता, cf—"सेनापरिच्छदस्तस्य"—Raghu

4. कृच्छ्रेषु—कृच्छ्र difficulty, तेषु। अधि ७मी।

5, व्यर्थया—विगत. अर्थ यस्य इति व्यर्थः ineffective, बहु। स्त्रियाम् टाप् व्यर्था। तया। Pred to आस्थया। विगतार्थया is also correct, See "प्रादिभ्यो—" ante,

6. यत्र—यद्+ङि (७मी)+त्रल् स्वार्थे। अधि ७मी। 'यत्र यस्मिन् पुरुषे" —Malli

7. भूयते—भू+लट् ते भावे। Nom आस्थया। Conj. ante.

8. Voice—तेन लाञ्छनेनभूयते......आस्था व्यर्था भवति...... ।

76 Further गार्हस्थ्य &c should be observed in order by everyone.

कथं वादीयतामर्वाङ्मुनिता धर्म्मरोधिनी ।
आश्रमानुक्रम: पूर्व्वै: स्मर्य्यते न व्यतिक्रम: ॥ ७६ ॥

Prak —अर्व्वाक् कथं वा धर्मरोधिनी मुनिता आदीयताम् [How can I first embrace sannyasa before my life as a householder and as a वनवासी is not over In that case I will not be able to follow the right path of religion—my मुनिता will then be धर्मविरोधिनी ।] I cannot follow you—पूर्वै आश्रमानुक्रम स्मर्य्यते [The old sages advise to enter the four Asramas e, g, ब्रह्मचर्य्य, गार्हस्थ्य, वानप्रस्थ and सन्न्यास in due order Then and then alone our mind becomes trained and can easily follow true religion] I think reverse is also sometimes seen—व्यतिक्रम' न स्मर्य्यते [I speak with reference to the 4 asramas. If all these are to be respected then reverse is never seen in'the Smriti, Reverse can only be seen when वैराग्य possesses us Then even from the 1st Asarma (i, e, ब्रह्मचर्य्य) we can enter the 4th one. But my context here refers to all the four Asramas in order Hence I say so[1]. 76

• Prose —धर्मरोधिनी मुनिता अर्व्वाक् कथं वा आदीयताम् । पूर्व्वै: आश्रमानुक्रम स्मर्य्यते न व्यतिक्रम ।

Eng.—How can I even before (गार्हस्थ्य) take up Sannyasa , it will obstruct religion, The old sages speak of the due order of the four Asramas and not their reverse

Beng—আমি গার্হস্থ্যের পূর্ব্বেই শাস্ত্রবিরোধী চতুর্থাশ্রমনিয়ত সন্ন্যাস কি করিয়া গ্রহণ করি। পূর্ব্বাচার্য্যগণ চারি আশ্রমের অনুক্রম (অর্থাৎ ব্রহ্মচর্য্য হইতে গার্হস্থ্য, তথা হইতে বানপ্রস্থ ইত্যাদি ক্রম) স্মৃতিতে আদেশ দিয়াছেন, ব্যতিক্রমের বিধান করেন নাই।

Expl.—Arjuna speaks of the religion of those who will respect all the four Asramas. They must observe the right order e, g, first ब्रह्मचर्य्य, then गार्हस्थ्य and so on and not the reverse order of this.

(Also see Prak and notes on Malli.)

Malli —यदुक्तं "विरतोऽस्मि रणोत्साहम्" इत्यादि तत्र उत्तरमाह, कथमिति —'धर्मरोधिनी' धर्मविरोधिनी 'अर्वाक्' गार्हस्थ्यात् प्राक्' एव 'मुनिता' वानप्रस्थत्वं चतुर्थाश्रमता वा [वर्णक्रमेण तस्य विधानात्, "त्रयाणां वर्णानां वेदमधीत्य चत्वार आश्रमाः" इति सूत्रकारवचनात् च, क्षत्रियस्यापि काश्चित् इष्टत्वात्। तदेतत् सम्यक् विवेचनमस्माभि रघुवंशसञ्जीवन्यां "स किलाश्रममन्त्यमाश्रितः" इत्यत्र] कथं वा आदीयताम्' मया कथं वा अङ्गीक्रियताम् [स प्रश्ने लोट]। तथाहि—पूर्वैः' मन्वादिभिः। आश्रमानुक्रम आश्रयते न व्यतिक्रम [ब्रह्मचारी भूत्वा गृही भवेत गृही भूत्वा वनी भवेत्। वनी भूत्वा प्रव्रजेत्—इति श्रुत्यनुसारात् इत्यर्थ। एतदपि "चत्वार आश्रमा" इत्येतत्पक्षमाश्रित्य उक्तम्। "यदि चेत् वैराग्य तदा ब्रह्मचर्य्यादेव प्रव्रजेत गृहाद्वा वनात् वा" इति व्युत्क्रमपक्षस्यापि श्रवणात्। सामान्येन विशेष समर्थनरूप अर्थान्तरन्यासः] ॥ ७६ ॥

Notes on Malli.

1. This being enjoined according to the वर्ण (ब्राह्मण, क्षत्रिय वैश्य) and also owing to the saying of the सूत्रकार "of the three वर्णs (ब्राह्मण, क्षत्रिय and वैश्य), the 4 Asramas come when veda is read," and some wish this also for the क्षत्रियs। All this has been discussed by Malli in Raghu VIII sl. 14 "स किल &c." [N B —Mallinath in his sanjivani under Raghu, has shown that not only the Brahmanas but also the क्षत्रियs, and वैश्यs too shall adopt the fourth Asrama. Thus the Sruti is "यदहरेव विरजेत्तदहरेव प्रव्रजेत्" and this has reference to all the theree twice-born castes The saying of the सूत्रकार too namely, त्रयाणा वर्णानाम् &c. is to the same effect, Though श्रुति and स्मृति enjoin प्रव्रज्या to the Brahmana only still this is interperted with refernce to क्षत्रियs and वैश्यs too , only they have no rightin विदण्डधारण। Hence regarding मुनिता of अर्जुन Malli here

says अविषयस्यापि···इष्टत्वात्] । 2 The sense is, regarding to the श्रुति —"one should be a गृही after finishing ब्रह्मचर्य्य, then become a वनी after being a गृही,. and then go out as a sannyasin after becoming a वनी" , this has been said with respect to the saying "four Asramas" come when vedas are studied etc. For reverse is seen in the Srutis in the saying".—If वैराग्य comes to one he should go out as a sannyasi even from ब्रह्मचर्य्य or from गृह or from वन" । The figure here is अर्थान्तरन्यास in as much as a particular statement is supported by a general one,

CHARCHA

1. कथम्—An अव्यय implying प्रश्न । 'वा'—it suggests विकल्प । This is a विकल्प of the statement in the previous sloka.

2 आदीयताम्—आ+दा+लोट् ताम कर्मणि । Shall be adopted. Conj ante Nom मया understood. Malli has सप्रश्ने लोट् ।

3. अर्व्वाक्—अवरस्मिन् काले अञ्चति इति अवर+अञ्च+क्विन्=अर्वाक्, पृषोदरादित्वात् साधुः । The word lit, means 'पश्चात्', here it means प्राक् (before) अव्यय—अधि ७मी । अव्ययत्वात् सुब्लोप ।

• 4. मुनिता—For मुनि See ante. मुने भाव इति मुनि+तल् भावे= मुनिता । उक्ते कर्मणि १मा ।

5 धर्म &c,—धर्म साधु रुणद्धि इति धर्म+रुध+णिनि साधुकारिणि कर्त्तरि स्त्रियाम्=धर्मरोधिनी obstructor of religion. Qual. मुनिता, cp— "आकृतिविशेषा गुणविरोधिनो न भवन्ति"—Sak

6. आश्रम &c.—अनु+क्रम+घञ् भावे=अनुक्रमः Order. आश्राम्यति अस्मिन् इति आ+श्रम+घञ् अधिकरणे=आश्रम । आश्रमाणाम् अनुक्रम । इतत् । उक्ते कर्मणि १मा ।

7. पूर्वै.—पूर्व refers to the old sages मनु &c. तै. । अनुक्ते कर्त्तरि ३या ।

8. अर्थैते—अ+लट ते कर्मणि। [अरति सआर, अरिष्यति. अआर्वी]।

9. व्यतिक्रम—वि+अति+क्रम+घञ् भावे=व्यतिक्रमः reversal of order. उक्ते कर्मणि १मा।

10. Voice—अहम्......मुनितां धर्मरोधिनीम् आददानि... . पूर्व्वा' पूर्वं वा मुनय अनुक्रम......अरत्नि।

77 *Hence to discharge my duties I have no independence.*

आसक्ता धूरियं रूढ़ा जननी दूरगा च मे
तिरस्करोति स्वातन्त्र्यं ज्यायांश्चाचारवान् नृपः॥ ७७॥

Prak.—मे स्वातन्त्र्यं तिरस्करोति [My independence is gone]. How so?—आसक्ता रूढा इयं धूः स्वातन्त्र्यं तिरस्करोति [Work of revenge has been entrusted with me I cannot but do it Hence for this I cannot do otherwise—my स्वातन्त्र्य is gone]. Entrust the work with 'some other—दूरगा जननी च स्वातन्त्र्यं तिरस्करोति (My mother's condition has appealed me. I for her sake shall take the revenge on enemies]. Bhima can well rescue your mother—आचारवान् ज्यायान् नृपः स्वातन्त्र्यं तिरस्करोति (My virtuous elder brother has also commanded myself to do this deed. I cannot but carry out his order Hence मुनिता is not my duty as yet).

Prose.—आसक्ता रूढा इयं धूः, दूरगा जननी च आचारवान् ज्यायान् नृपः (च) मे स्वातन्त्र्यं तिरस्करोति।

Eng—This grave entrusted burden of duty, distant mother and pious elder brother all destroy my independence (by urging me to this work of revenge).

Beng—আমাতে আসক্ত এই বৃহৎ বৈরনির্য্যাতনভার, দূরবর্ত্তিনী মাতা এবং আচারবান্ জ্যেষ্ঠভ্রাতা আমার স্বাধীনতা দূর করিয়াছে।

Expl—I will first finish my duty and also thus carry out my elder brother's order, then only can I embrace মুনিতা। Also See Prak.

Malli.—ननु भवान् गृहस्थ एव ततकथम् अर्ध्याङ्मुनित्वविरोध. ?—इत्याशङ्क्य सत्यं गृहस्थ. अस्मि, तथापि कृतनिखिलगृहस्थकर्त्तव्यस्य एव वानप्रस्थाधिकारः न गृहस्थमात्रस्य। न चाहमद्यापि कृतकृत्य , इति उत्तरमाह आसक्तेति1—'आसक्ता' लग्ना, अवश्यकर्त्तव्या इत्यर्थ'। 'रूढा' प्रसिद्धा महती इत्यर्थः। 'इय' पूर्व्वोक्ता 'धू' वैरनिर्यातनभार। 'दूरगा' दूरवर्त्ती 'जननीच' मातापि तथा 'नृप' अपि 'आचारवान्' ततोऽधिक इत्यर्थ। तदपि 'ज्यायान्' ज्येष्ठ नृप युधिष्ठिर 'चम' मम स्वातन्त्र्य' स्वाच्छन्द्य' 'तिरस्करोति' दूरीकरोति आश्रमम् प्रतिबधनाति इत्यर्थ। तिरस्करोति इति इति प्रत्येकमभिसम्बध्यते, अन्यथा बहुवचनप्रसङ्गात्2 ॥ ७७ ॥

Notes on Malli

1. Apprehending the saying.—"You are गृहस्थ, how then there is inconsistency in your saying of taking up of मुनिता first , he says truly am I so; but eligibility to वानप्रस्थ &c. comes of a गृहस्थ who has discharged all his duties and not of a mere गृहस्थ। And I have not as yet done all my duties, [Hence मुनिता does not suit me now], 2. तिरस्करोति is connected independently with धू, जननी and नृप, otherwise we would have got plural (in तिरस्करोति)।

CHARCHA

• 1 आसक्ता=आ+सञ्ज+क्त कर्त्तरि स्त्रियाम्=आसक्ता attached. Malli has "आसक्ता लग्ना, अवश्यकर्त्तव्या"। Qual. धू ।

2. धूः—धुर्, is burden , cf. "आससञ्ज भूमिर्धूरम्—" Raghu. Hence here it means "वैरनिर्यातनभार"। Nom, to तिरस्करोति।

3. रूढा—रुह+क्त कर्त्तरि स्त्रियाम्=रूढा well-known, hence great. See Malli "रूढा प्रसिद्धा महती इत्यर्थ."। Qual. धू । Vyasa and Yudhisthira set this task (धुर्) of वैरनिर्यातन on him—it was great hence See canto. III and ante

4. दूरगा—दूर गच्छति दूर+गम+ड कर्त्तरि स्त्रियाम् दूरगा remaining at a distance Qual जननी।

5. तिरस्करोति—तिरस्+कृ+लट् ति। Destroys धू,—जननी and

चपः are separate nominatives, Such singular verbs are seen when several noms, are sparated by च, cf, "आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च, अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानाति नरस्य वृत्तम्"। तिरस् is here a गति by the rule 'तिरोऽन्तर्धौ"। तिर करोति is also correct by the rule "तिरसोऽन्यतरस्याम्"। Here we cannot have गतित्व in तिरस्करोति owing to the prohibition "उपपदमतिङ्"—an उपपद is compounded but not with a तिङन्त word It is merely placed before करोति by the rule "ते प्राग्धातो"। But तिरस्कृत, तिरोहित are cases of गतित्व -।

6, स्वातन्त्र—स्वतन्त्र independent तस्यभाव इति स्वतन्त्र+ष्यञ = स्वातन्त्र्यम् independence, cf, 'अनुष्ठानमित्यत्र स्वातन्त्र्यमपकर्षति" uttara-charita. Obj, of तिरस्करोति।

7 आचारवान्—आ+चर+घञ कर्मणि = आचार observances = नियम (i, e. तपोनियम)। स अस्ति अस्य इति आचार+वतुप=आचारवान्। Qual. नृपः। The order of such an elder brother must be heeded to

8. नृप —नन् पातीति न+पा+क कर्त्तरि = नृप a King Nom to तिरस्करोति। Here क comes by the rule "आतोऽनुपसर्गेकः"।

9. Voice—आसक्तया हृदेया धुरा.. दूरगया जनन्या ..आचारवता ज्यायसा नृपेण...तिरस्क्रियते......।

78. *As a self restrained I will fight and never fly away.*

स्वधर्ममनुरुन्धन्ते नातिक्रममरातिभिः।

पलायन्ते कृतध्वंसा नाहवान्मानशालिनः॥ ७८॥

Prak.—मानशालिनः स्वधर्ममनुरुन्धन्ते [The self-respected follow the duty of a Kshattriya]. This is not always true—अतिक्रमं न अनुरुन्धन्ते [They never transgress their duty In fact they are always true to this Dharma]. If they be vanquished in

battle—अरातिभि क्षतध्वंसा आहवात् न पलायन्ते (In following their duty they may be ousted by the enemy but in spite of this defeat they never fly from battle field. Rather they give up life, than self-respect) 78

Prose,—मानशालिन स्वधर्मम् अनुरुन्धन्ते, अतिक्रम न, (ते) अरातिभि: क्षतध्वंसा (सन्त अपि) आहवात् न पलायन्ते ।

Eng.—The self-respected follow their own duty (i. e, the duty of a Kshattriya) and not the transgression (of duty); even being ousted by the enemy they never fly off from the battle-field. 78

Beng—মানশালী ব্যক্তি স্বধর্ম অর্থাৎ ক্ষাত্রধর্ম অনুসরণ করে; স্বধর্মের অতিক্রম করে না। শত্রুকর্তৃক বিধ্বস্ত হইয়াও তাহারা যুদ্ধ হইতে পলায়ন করে না।

Expl.—See Prak.

Malli.—उक्तमर्थमुपसंहरति स्वधर्ममिति— मानशालिन स्वधर्मं" क्षात्रधर्मं 'अनुरुन्धन्ते' अनुवर्त्तन्ते 'अतिक्रम' स्वधर्मातिक्रमं 'न' अनुरुन्धन्ते । तत किम्? अत आह अरातिभिरिति—'अरातिभि क्षत ध्वंसा' क्षतापकारा' सन्त' (अपि) आहवात् न पलायन्ते । अयमेव स्वधर्मानुरोध इत्यर्थ 1 । ["उपसर्गस्यायतौ" इति रेफस्य लत्वम् । अवमनु.—"न निवर्तेत संग्रामात् क्षात्रधर्मं अनुस्मरन्" इति । अत्र उत्तरवाक्यार्थं प्रति पूर्व्ववाक्यार्थस्य हेतुत्वात् वाक्यार्थहेतुक काव्यलिङ्गमलङ्कार 2] ॥ ७८ ॥

Notes on Malli

1, The sense is, this is following their own duty. 2. In पलायन्ते the र of परा becomes ल by the rule "उपसर्गस्य अयतौ" । On this Manu has "Remembering the duty of a Ksthariya, do not fly from battle." Here the figure is काव्यलिंग where हेतु follows from the meaning of a sentence in as much as the meaning of the antecedent clause is the cause of the meaning of the subsequent one

2 अनुरुन्धन्ते—अनु+रुध+लट् अन्ते। Follow. Nom मानशालिनः। "कर्त्रभिप्राये क्रियाफले आत्मनेपदम्"। [रुणद्धि—रुन्धे, रुरोध—रुरुधे, रोत्स्यति—ते]। The great क्षत्रिय follow their स्वधर्म i, e. युद्ध with their enemies, see "न निवर्त्तेत सङ्ग्रामात्" etc in Malli and cp—"धर्म्याद् हि युद्धात् क्षत्रियस्य श्रेयोऽन्यत् न विद्यते" Gita. Also cp—"चिरपरिचितानि अक्षराणि मामनुरुन्धन्ति"—Uttara

3. अतिक्रमम्—अति+क्रम+घञ् भावे=अतिक्रम transgression i, e. transgression of duty, तम्। Obj. of अनुरुन्धन्ते।

4 आरातिभि—अनुक्त कर्त्तरि ३या। The क्रिया is in क्षत of क्षतध्वंसाः, so क्षत should not have been compounded, but the construction being obvious समास may be allowed, cf "सापेक्षत्वेऽपि गमकत्वात् समास", cf "मद्गुणानमितमस्तकाले"—Raghu.

5, पलायन्ते—परा+अय+लट् अन्ते। Nom, मानशालिन। Here र becomes ल, see "उपसर्गस्यायतौ" (in Malli),

6 क्षत &c —ध्वंस+घञ भावे—ध्वस destruction, defeat, क्षतः ध्वंस एषाम्, बहु—। Pred, to मानशालिनः।

7. आहवात्—आहूयन्ते अत्र इति आ+ह्वे+अप् अधिकरणे=आहव battle. तस्मात्। अपादाने ५मी।

8, मानशालिन—मानेन शालन्ते शोभन्ते इति मान+शाल+णिनि कर्त्तरि=मानशालिन the self-respected Nom. to अनुरुन्धन्ते and पलायन्ते। The self-respected rather die than give up their valour and respect cf "त्यजन्त्यसून् शर्म्मच मानिनो वरं त्यजन्ति न त्वेकमयाचितव्रतम्" ... "त्यजन्त्यसून् मरणमत न धाम मानिन"—Kirat II and 'सम्भावितस्य चाकीर्त्तिर्मरणादतिरिच्यते"—Gita etc

9 Voice—मानशालिभिः स्वधर्मं अनुरुध्यते, अतिक्रम. क्षतध्वंसैः सद्भिः पलाय्यते।

79, Either I will perish or I will succeed by worshipping Indra

विच्छिन्नाभ्रविलायं वा विलीये नगमूर्द्धनि।
आराध्य वा सहस्राक्षमयशःशल्यमुद्धरे ॥ ७९ ॥

Prak —Easy.

Prose.—अहं विच्छिन्नाभ्रविलायं (यथा तथा) नगमूर्द्धनि विलीये वा, सहस्राक्षम् आराध्य वा अयश शल्यमुद्धरे।

Eng —Either I will perish a' the top of this mountain like a cloud torn to pieces by wind, or worshipping *Indra* the thousand-eyed, *I* shall wipe off this shaft of infamy.

Beng—হয় আমি বাতাহত ছিন্নমেঘের ন্যায় এই পর্ব্বতশৃঙ্গে বিশীর্ণ হইব, অথবা সহস্রাক্ষ ইন্দ্রকে আরাধনা করিয়া অযশঃশল্য উদ্ধার করিব (অর্থাৎ শত্রুনাশ করিয়া অযশঃ দূর করিব)।

Expl —Arjuna's determination was to pacify Indra by penance and therby to conquer the enemy otherwise he will perish at the mount Indrakila in his arduous attempt

Malli.—"किं बहुना, ममाय निश्चय श्रूयताम्" विच्छिन्नेति1—'विच्छिन्न' वाताहत यत् 'अभ्र' (मेघ) तदिव इति 'विच्छिन्नाभ्रविलाय यथा तथा ["उपमाने कर्मणि च" इति कर्त्तरि उपपदे णमुल्2] 'नगमूर्द्धनि' अस्मिन् गिरिशृङ्गे 'विलीये' विशीर्य्ये वा ["कथादिषु यथाविध्यनुप्रयोग"] यत् वा 'सहस्राक्षम्' इन्द्रम् 'आराध्य अयश' एव 'शल्य' तत् उद्धरे' उद्धरिष्यामि, न तु गत्यन्तरमस्तीत्यर्थ। वाशब्दः विकल्पे ॥ ७१ ॥

Notes on Malli

1 "What more, let this resolve of mine be heard"—this he says by विच्छिन्न &c. 2 Here णमुल् with कर्त्ता as the उपपद comes by the rule "उपमाने कर्म्मणि च"। ["चात् कर्त्तरि" इति दीक्षित]।]

CHARCHA

1, विच्छिन्न &c.—अभ्र is मेघ here It also means गगन। वि+छिद +क्त कर्त्तरि=विच्छिन्न torn to pieces विच्छिन्नम् अभ्रम्, कर्म्मधा—। तदिव विलीयते इति विच्छिन्नाभ्र+वि+ली+णमुल्=विच्छिन्नाभ्र विलायम् perishing like a torn cloud तत् यथा तथा। Adv. Qual. विलीये। Here णमुल comes कर्त्तरि by the rule "उपमाने—" (see Malli)

2. वा—An अव्यय indicating विकल्प, cf. 'प्रियवो प्रियावा यदसि" &c.—Uttaracharita.

3. विलोयि—वि+ली (दिवादि)+लट् ए कर्त्तरि। Shall perish. Nom' अहम् understood, भविष्यति लट् by the rule "वर्त्तमानसामीप्ये वर्तमानवद्वा"। After विलायम् (णमुल) the root here is also ली by the rule "कषादिषु यथाविध्यनुप्रयोग"। वि+ली also implies गति, cf, "पुरोऽस्य यावन्न भुवि व्यलीयत"—Sisu.

4. नग &c—Derive, ante नगस्य मूर्द्धा, top of Mount i, e, Indrakila, इतम्। तस्मिन्, अधि ऌमी।

5. आराध्य—आ+राध+णिच्+ल्यप् having worshipped

6. सहस्र &c—सहस्रम् अक्षीणि अस्य इतिसहस्राक्षि+षच (समासान्त) =सहस्राक्ष. thousand-eyed-one i, e. Indra तम्। Obj, आराध्य। Here समासान्त comes by the rule "बहुव्रीहौ सक्थ्यक्ष्णोः स्वाङ्गात् षच्।"

7. अयश etc.—न यश इति अयशः; नञ्तत्। अयशस is infamy, शल्य shaft, अयश. एव शल्यम्, मयूरव्यंसकादित्वात् समास। तत्। Obj of उद्धरे।

8. उद्ध? +हृ+लट् ए कर्त्तरि shall erase, wipe offi Nom. अहम्। [हरति ते, दधार दध्र, हरिष्यति त]। For लट् here see note 3, above.

9. Voic •मया विलीयते . उद्धि यते . ।

80. Then Indradiscloses himself and advises Arjuna to worship Siva.

इत्युक्तवन्तं परिरभ्य दोर्भ्यां
तनूजमाविष्कृतदिव्यमूर्त्तिः।
अघोपघातं मघवा विभूत्यै
भवोद्भवाराधनमादिदेश॥ ८०॥

Prak —मघवा भवोद्भवाराधनम् आदिदेश [Indra advised Arjuna to worship Siva, the भवोद्भव], What will be the result then ?—विभूत्यै अघोपघातम् भवोद्भवाराधनम् [The worship will remove his sins and sorrows and he will find his good] Did Arjuna recognise Indra—आविष्कृतदिव्यमूर्त्तिः सन् (Indra disclosed his own identity to him) What did they do when identity was

known—इत्युक्तवन्तम् तनूजम् दोर्भ्यां परिरभ्य आदिदेश (Indra embraced his son Arjuna with his arms and then advised him Siva's worship) 80

Prose,—मघवा इत्युक्तवन्तं तनुजं आविष्कृतदिव्यमूर्त्ति (सन्) दोर्भ्यां परिरभ्य विभूत्यै (मङ्गलाय) अघोपघातं भवोद्भवाराधनम आदिदेश।

Eng,—Indra with his divine form disclosed, embraced with his arms, Arjuna—his son who said this, and advised him Siva's worship the destroyer of all sorrows for his good.

Beng—এই কথা বলিলে, ইন্দ্র নিজমূর্ত্তি প্রকটিত করিয়া তদীয় পুত্র অর্জ্জুনকে বাহুদ্বারা আলিঙ্গন করিয়া মঙ্গলের (জয়ের) জন্য তাকে দুঃখবিনাশী ভবোদ্ভব শিবের আরাধনার আদেশ করিলেন।

Expl,—Easy

Malli,—इतीति—'मघवा' इन्द्र' 'इत्युक्तवन्त' 'तनुज'' पुत्रम् अर्जुनम्। 'आविष्कृतदिव्यमूर्त्ति' आविष्कृता प्रकटिता दिव्यमूर्त्ति निजरूप येन स तथोक्त सन् "दोर्भ्यां" बाहुभ्यां 'परिरभ्य विभूत्यै' श्रेयसे। उपहन्यते अनेन इति उपघातम् [करणे घञ् प्रत्यय] अघानां दु खानाम उपघातम् 'अघोपघात' भवोद्भवाराधन' भव स सार तस्य उद्भव कारणमिति भवोद्भव' शिव, तस्य 'आराधनम्' उपासनम् 'आदिदेश। शिवमुद्दिश्य तप चर इति आज्ञापयामास इत्यर्थ 1 ॥ ८० ॥

1 The sense is, ordered him to practise penance aiming appeasement of Siva.

CHARCHA

1. इति—An अव्यय, refers to the speech of अर्जुन। Obj of उक्तवन्तम्।

2. उक्तवन्तम्—ब्रू or वच+क्तवतु कर्त्तरि अतीते—उक्तवान् saying. तम्। Qual. तनुजम।

3, परिरभ्य—परि+रभ+ल्यप्, having embraced,

4, दोर्भ्याम्—दोष् arm, ताभ्याम्। करणे ३या। Decline—दोः, दोषौ, दोषः, दोषम, दोषा—दोषः; दोष्णा-दोषा, दोर्भ्याम् &c.

5. तनूजम्—Both तनू and तनु means body तस्मात् जात इति तनू+जन+ड कर्त्तरि भूते=तनूज. son. i, e, Arjuna. तम्। Obj. of परिरभ्य and आदिदेश।

6 आविष्कृत &c—&c—आविस manifest An अव्यय। 'प्रकाशे प्रादुराविः स्यात्"। आविस+कृ+क्त कर्मणि=आविष्कृत shown दिविभवा इति दिव+यत स्त्रियाम्=दिव्या divine. Here यत् after दिव् comes by the rule "द्युप्रागपागुदक्प्रतीचो यत्।" दिव्या मूर्त्तिः, कर्मधा—। आविष्कृता दिव्यमूर्त्तिः येन, वहु। Pred. to मघवा। Being pleased, Indra disclosed his indentity to Arjuna. आविस is a गति optionally by 'साक्षात् प्रभृतीनि च'। And आविष्कृत is an instance of गतितत्। The समास is prohibited when a तिङन्त follows, See notes on तिरस्करोति sl. 77

7. अघोप &c—उपहन्यते अनेन इति उप+हन+घञ् करणे=उपघात that which destroys. अघ sin, sorrow. तेषाम् उपघातम्, ६तत्। Qual. भवोद्भवाराधनम्। Or—भावे घञ्। अघानां मुपघात. यस्मात, व्यधिवहु।

8 मघवा—Nom. singular of मघवन्, by the rule "मघवा बहुलम" the प्रातिपदिक has also the form मघवत् (to be declined like श्रीमत्)। Nom to आदिदेश।

9 विभूत्यै—वि+भू+क्तिन् भावे=विभूतिः, wealth, prosperity (here). तस्यै। तादर्थ्ये ४र्थी।

10. भवोद्भव &c—आ+राध (चुरादि)+ल्युट् भावे=आराधनम् worship भवतीति भू+अच कर्त्तरि=भव is संसार here. उद्+भू+अप् अपादाने =उद्भव source, cause, भवस्य उद्भवः, भवोद्भव Siva, ६तत्। Or वहु as in note 7. तस्य आराधनम, ६तत्। तत्। Obj. of आदिदेश।

11. आदिदेश—आ+दिश+लिट् णल् (अ)। Ordered [दिशति, आदिशत्, दिक्ष्यति, आदिक्षत्]। आ+दिश also means 'to show'. cf, "अग्निशरणमार्गमादेशय"—Sak

12 Voice.—मघोना...मूर्त्तिमता (सता), आदिदिशे।